

A
HEAVENLY TREASVRE
OF CONFORTABLE
MEDITATIONS
AND PRAYERS
WRITTEN BY
S. AVGVSTIN.

BISHOP OF HYPPON

*In three severall treatises of his Medita-
tions, Soliloquies, and Manual.*

Faithfully translated into English by the R.
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the holy order of S BENNET of
the Congregation of England.



AT S. OMERS.
For IOHN HEIGHAM
Anno 1624.

TO THE MOST IL-
lustrious Lord and our most
Reuerend Father in Christ
the Lord GABRIEL GIFF-
FORD de S. Maria Archbis-
hoppe, and Duke of Rhe-
mes, first Peere of Fraunce
&c. our good and gra-
tious Lord.

THis little booke of the
greatest Doctor of the
Church of God, faithful-
lye translated into the
English language for the consort of
our afflicted Catholickes, runneith
of its owne accord into your gracious
patronage: first in regard of the au-
thour, who hauing beene the tongue
of holy church to preach, dispute,
and define with power, and effica-
cie against the rebellious heretickes,
and schismatickes of his time, see-
meth

meth to exact that his workes should be dedicated onely to such a patron, as cometh nearest vnto him in those sacred functions; and certainly the World can witnesse, that no Bishop of this age hath so powerfully, so learnedly, so constantlie, amidst so manie factious insurrections, before so great, and glorious auditories, in many of the chiefeest cittyes of France, and especiallie in that abridgement of the World, and Royal seat of the Monarchie of France, Paris, impugned, and confuted the furious and fierie heresies of Calvinisme, then your grace hath donne. Wherevpon the most Christian King, the eldest sonne of the Church, and glorious Lilly of the Princes of the World, With manifest shewe of a feelinge iudgement of vertue, and true zeale of Catholicke faith, hath worthily chosen your grace to be chiefe Pastour of his Peeres, and Metropolitan of that holy church
of

Dedicatorie.

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of Rhemes, Which as in times past it deserued to be called, so vnder your graces gouernment, it will still deserue to be accompted, the Mistress of Ecclesiasticall discipline in France.

Secondly in regard of the Translator, who being a poore monke, and vnworthy member of that litle monasterie of S. Laurence in Dieulewart, in which your Lordship receiued the habit of S. Benner, and exercised, with notable humilitie al the duties of an humble, and an obseruāts religious, and afterwards al the parts of an exemplar, and prouident superiour, could not persuade himselfe to seeke abroad any other patron of his poore labours, hauing one so excellent at home, whose glory, & greatness might ennoble, and beautifie the worke, which the Translatours rude and vnpolished language could not so perfectly expresse to the reader, as the worth thereof doth deserue.

And though so small a labour may seeme a very vnproportionable giuſt to be offered to ſoe Illuſtrious a Prelat, yet the offerours ability ſtretchinge to noe greater a preſent, Will in your graces courteous acceptance, ſupply that want of proportion, eſpecially ſince he had a kinde of neceſſitie impoſed vpon him by dutifull affection, and by commaund of obedience to reſtiſie by this little endeauour the common ioy, and gladneſſe of al his brethren the Engliſh Benedictins in this your Lordſhips ſo wonderfull, though worthily deſerued promotion. Perhaps it will be counted a ſleight obſeruation, yet may it be pardonned me, if in demonſtration of ioy, I poure forth what my affection biddeth me, though in exacter iudgement I ſhould haue concealed it, that the order of S. Bennet gaue the firſt Biſhop, and firſt Engliſh Biſhop vnto our nation before euer it had any; and now againe hath giuen the firſt conſecrated Engliſh
Biſhop,

Bishop, that the nation hath had after so long an interruption, as heresie hath made in that dignitie. For in the beginning of our conuersion from Paganisme to Christianisme, and for many ages after, scarce had England any Bishop, that was not a Benedictin: that being a prerogative willingly granted by the whole nation vnto the order which first planted, and watered, and cultivated the true faith of our Saviour Christ amongst them, & continued in those glorious labours, neuer giuing them ouer by interruption, as a late authour would haue it beleeued, contrarie to the truth of historie which it seemes he did not well examine; for euen in the most troublesome times of the church of England both of ancient, and later memory, the monkes of S. Bennet haue showed themselues most zealous in defence of the faith, and therefore balling Iohn Bale, no great friend of Priests nor regulars, in his booke of the Writers of
A 4 England,

England, rayleth at a learned Benedic-
tine as the first, and most zealous,
and eloquent impugner of Wiclif in
Oxford: and a better author, as being
a worthy Confessor M. D. Pitz in a
booke of the same title, numbred a co-
pious catalogue of learned preachers,
and Writers of the same order, who
successiuely from age to age, employed
their endeouours to defend, & illustrate
the faith, which their first Fathers had
brought into England: and he might
haue learned out of M. D. Sanders no
small number of Abbots, & Monks of
the order to haue stood for the same
with losse of their liues: and himselfe
might haue remembred the famous, and
Reuered Abbot Fecknam so much tof-
sed, & tormoyled in the late Q. Eliz-
abeths daies, for his constancy in retai-
ning of his faith, & refusal of the orb
of Suprem. against which he writ, and
in which constancie he gloriously died
in prison: whose Chaplain, and fellow
monke D. Sebert Buckley, not ma-
nie

Dedicatorie.

nie yeares after the death of his Lord, receiued from beyond seas, a fresh supply of Monasticall Benedictin preachers, sent to continue their auncient mission by authoritie of the sea Apostolicke from the Popes of glorious memory Clement the eight, & Paule the first, as appeareth by the motus proprius of the holy Father Paule the first, dated the 24. of Decemb. 1612. Pont. suian. 8. And we may put your grace for a witnesse though domesticall, yet now, as being a Bishop, vnpartiall, who haue known many Confessors of the order, and can testifie of one especially, who though blind in body, yet cleare sighted in mind, in the church of West-minster publickly, and stoutely confuted in an after-noone sermon, a precedent railing sermon which D. Horne by appointment of the Councel sounded in the eares of the people, to disgrace the profession of Monkes, and Catholique Religion.

So that there neuer hath bene any interruption of Benedictin preachers, and teachers in England, and we trust neuer wilbe till the Worlds end; of which confidence of ours we esteeme a very probable argument, the memorie and loue vnto the order of S. Bennet, so deeply ingrafted in the hearts of English men, that no emulation by neuer so extraordinarie diligence can roote it out; and we thinke no small coniecture therof may be taken from this admirable promotion of your Lordship, of which we may say what Mardocheus said vnto Hester: Et quis nouit vtrum idcirco ad regnum ueneris, vt in tali tempore parareris? Who can tell but that your grace is therfore by Gods providence raised to this Ecclesiasticall Kingdome, that in these times you might be ready to erect, and fortifie your brethren the Benedictins, as a man gracions with both Monarchs, with the Lily of France, for your fruitfull labours in the
soules

Dedicatorie.

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soules of his subiects, With the Lion of England, for your acknowledged faith, and loyaltie to his personall right, and succession.

But enough of the causes of dedication: a word or two by your graces leaue of the reasons, why this worke is translated. Taking delight in reading of those heavenly conceits of S. Augustin, I purposed for the private intertainemēt of that time, which obedience left vnto my choice, to put them into English as carefully as I could, and then exhibiting my labour to my superiours, as an account how I spent my leasure, they thought good to publishe it, although it had before bene translated, which I neuer knew; for the translator M. Rogers, instead of giuing the deuout reader the true works of S. Augustin, tooke vpon him presumptuously to mangle, and maim them in all such places, as the holy Doctor had writte directly contrary to Protestantall doctrine, forcing

him to speake like an hereticke in all points, of prayer vnto Saints, merits of good workes, suffrages for the faithfull departed, & such other, as ordinarily do occurre in spirituall exercises: in which S. Augustin most plainely, and clearelye speaking as a true Romain catholike, this saucie controller M. Rogers, eicher peruerteth his wordes to Puritanisme, or els leaueth them out, euen whole chapters, as if he were more illuminated with the grace of God, and knowledge of truth, then that glorious Doctor, esteemed, euen by our aduersaries, the learnedst master, that euer the Church had since the Apostles. And where S. Augustin, in the seruour of his deuotion, with most eloquent, and many tearmes, representeth vnto his soule, and the readers thoughts, the dolefull spectacle of our Saviours passion, this impious hereticke leaueth all that out, or els wickedlie transformeth it, censuring it as escapes, and oversight.

sights, When it is most euident that they were written by Saint Augustin with full aduertisement of a farre deeper, and carefuller iudgement, then euer can be in the braymes of an hereticke. In one thinge yet is the man to be commended, that he doth not this by stelth, and silently, as most of that faction doe, but openly, and plainely professing his fact in his prefaces, and yeelding particular accompt thereof; but no other reason sauing the credit of his heresie. But most abominable in the first preface doth he belie the English Catholickes at home, imposing vpon them their translating, and printinge of diuers lewd legends of knights errants, as Amadis, Palmerin, and the like, as if they had beene published by crafty papists, as he calls them, to peruert Protestants, Whom they could not cōfute with disputations: whereas the world knowes, the translators of those books to haue bene

benefessed Protestants, and some of them Pursuivants, and damnable Apostata's, as Antony Monday, and the like, sworne officers, and belhoundes to hunt out poore afflicted Catholicks & bring them to the miseries of imprisonments, and premunuries. And both Rogers, and Ascam his authour whom he cites, were not of so little reading, but in their conscience they knew, that all such bookes are forbidden very strictly to be read in the Catholicke church by any of her faithfull children, and condemned by the rules of the expurgatorie Index, appointed by order of the great Councell of Trent, and drawne out by most iudicious, and godly diuines to direct Catholickes how to auoid the venim, and poyson of all pernicious books, which Index, it is a wonder how these men dare presume to find fault with, because it blotteth out many vnprobable words, and doctrines in late Authors, where as they presume, by their owne confes-

confession, to blot out all words, and doctrines contrarie to their false belief, euen in the very ancient, and greatest Doctors of the Church; Whose writings that index, for the reuerence due vnto them, euen in those points wherein, as men, some of them haue missed, hath left vntouched, and vncōtrolled. All which I haue presumed to say in this speech vnto your Lordship, for the better instruction of all Catholicke readers, who in reading this preface, I doubt not but will reioyce with me, & glorifie God for the great honour, and blessings both temporall, and spirituall powred forth abundantly vpon your grace, notwithstanding the resistance made by enuie, and emulation; and that in your bannishment in a strange countrey: though indeed France is not a strange countrey vnto the Giffords, whose noble family hath its originall stock, and flourisheth yet at this day in little Britanie, and other parts of France,
and

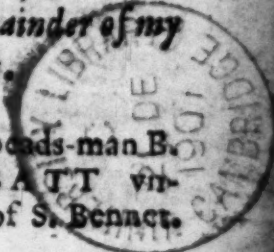
and from thence sent forth its branches into the greater Britany, With such prosperous successe, that it gaue to England the Dukes of Buckingham, and remaineth as yet a principall branch of that house; so that it may seeme France hath made estimation of your grace, not onely prouoked therunto by your learning, and vertues, but euen by the secret instinct of nature, gladly embracing the good which sprung first from its owne soyle.

I haue added certaine verses, and a deuout consideration of Blessed S. Peter Damian Cardinall of Ostia, & monke of our order, a man in those dayes so profitablie, and seruently imployed by the churches commaundment for his admirable Zeale, and powerful eloquence in reducing Schismatickes, and Sectaries of Italie, that your grace may seeme to haue placed him before your eies, as a patterne of your actions, and the gouernement of your Diocese. The verses were heretofore
name-

namelesse in many Latin editions of these works, but now adiudged by the learned to be S. Peter Damians. The consideration also, taken out of the same Saints works, seemed to me, for the profit therof, to be a fitt end, and conclusion of this my translation, as a point most necessarie to remaine alwaies in the memorie of the faithfull reader.

All this I offer vnto your grace, by the commaundment of my Superiours, and myne owne desire, in the name of all English Benedictins, whose prayers vnto almighty God shall neuer be wanting for the long life, health, and prosperous direction of your gracious Lordshippe in all vertue, and happinesse. From my Cell in Dieulwart, your Lordships beloued monastrie, where by the leaue of obedience I meane to spend the remainder of my life, and remaine alwaies.

Your graces poore beads-man B.
ANTONY BATT vii-
worthy monke of S. Bennet.



A P P R O B A T I O.

HÆ S. Augustini Meditationes, Soliloquia & Manuale in Anglicum sermonem fideliter translata, vtiliter ad piorum vsum prælo excudentur. Actum Duaci 18. Martij 1622.

*Georgius Coluenerius S. Th.
Doct̃or, & Regius, ordi-
nariusque Profefor, &
in academia Duacena li-
brorum censor.*

Ego

Ego F. Rudefindus Barlo
 Presbyter, & monachus S. Be-
 nedicti, Sacræ Theologiæ Do-
 ctor, & Professor, & Congre-
 gationis Angliæ Benedictino-
 rum Præses, & missionis His-
 panicæ ordinis eiusdem Vica-
 rius Generalis, habita Theo-
 logorum congregationis no-
 stræ censura, facultatem con-
 cedo, vt imprimatur libel-
 lus Meditationum, Solilo-
 quiorum, & Manualis Sancti
 Augustini, à R. P. ANTONIO
 BATT Congregationis no-
 stræ Presbytero, & Monacho,
 in Anglicum Ideoma tradu-
 ctus. In quorum fidem has
 literas nostras manu nostra
 subscriptas, & nostri officij
 sigillo munitas, dedimus. In
 con-

conuentu nostro Sancti Gregorij Magni Anglorum Apostoli Duaceno. 27. Decembris 1621.

F. RYDESINDVS BARLO
qui supra.

Ex mandato adm. R. P. Praesidis nostri, F. CLEMENS
REYNER Secret.

THE MEDITATIONS
OF THE MOST
GLORIOUS AND
HOLY FATHER
S. AVGVSTIN,
BISHOP OF HYPON:
Confessor, and Doctor of
Christs Church.

*A Prayer vnto almighty God for
the amendment of our life
and manners.*

CHAPT. I.

O Lord my God graunt vnto my
harte to desire thee, by desi-
ring to seeke thee, by seeking
to finde thee, by findinge to
loue thee, by louing to purchase par-
donne for my sinnes committed heere-
tofore, and being pardonned to com-
mit them noe more. Graunt, o Lord my
God, repentance vnto my hart, sorrowe
vnto my soule, a fountaine of teares vn-
to mine eyes, aboundance of almes vnto
my handes. O my kinge, extinguishe in
me

me the heate of vnlawfull luste , and
kindle in me the fire of thy loue . O my
redeemer, expell from me the spirit of
pride and arrogancie , and mercifully
graunt me the treasure of thy humilitie.
O my Sauour, remoue from me all an-
ger and restinesse , and graciously giue
me the shilde of patience . O my Crea-
tor, roote out of me all bitternes of af-
fection, and bestow vpon me the sweet-
nesse of a milde disposition . Giue me
(most mercifull Father) a firme faith, a
fittinge hope, a neuer-failinge charitie.
O my gouerner turne from me all vani-
rie, inconstancie of minde, instabilitie of
hart, scurrilitie of speeche , loftines in
my lookes , inordinate appetite of ea-
ting , reuilinge of my neighbours and
brethren , the vice of detraction . The
itche of curiositie , the desire of riches,
the pillinge and polinge of such as are
mightie, the affectation of vaine glorie:
the euill of hypocrisie , the poison of
flatterie, the despising of such as are in
miserie and neede , the oppressinge of
such as are weake and impouerished, the
heate of avarice, the ruste of enuie , the
death of blasphemie . O my maker, cut
off in me indiscrete rashnes, stubbernes,
vnquietnes, idlenes, droulines , slouth-
fullnes, dulnes of minde , blindnes of
harte,

harte, stiffenes in opinion, cruelty in my
manners and conditions, disobedience to
that which is profitable, repugnance to
good counsell, excesse of speaking, pil-
linge of poore men, wronging of weake
men, false surmises against those that are
innocent, negligence towards those
vnder my charge, crueltie towards
those with whome I liue, impietie tow-
ardes my friendes and familiars, harde
dealinge towards my neighbours. O
my God my mercie, I beseeche thee by
thy beloued Sonne, graunt me the wor-
kes of mercie, the exercises of pietie; to
take pittie on the afflicted, to giue coun-
sell to suche as erre, and are deceiued, to
succour such as are in miserie, to helpe
those that are needie, to solace those that
are sadde, to ease those that are oppres-
sed, to helpe the helpleffe, to comforte
the comfortlesse, to forgiue my deb-
ters, to pardonne those that haue offen-
ded me, to loue those which doe hate
me, to render good for euill, to despise
noe man, but rather to reuerence all
men: to imitate suche as are good, to take
heede of suche as are euill: to embrace
vertue, to reiect vice, patience in aduersi-
tie, continence in prosperitie, warinesse
in my speeche, a doore of circumspection
to my lipps, to treade vnder foote by cō-
tempt

tempt all thinges temporall, to desire
greatly those that are eternall.

*Mans acknowledging his miserie, his
his commendation likewise
of Gods mercie.*

CHAPT. II.

BEholde, o my maker, I haue daman-
ded of thee many thinges, and those
not small, albeit I haue deserued nothing
at all. I confesse, alas, I confesse, that I doe
not onely not deserue these guilts and
graces, which I haue demaunded, but
great and grieuous torments vpon me
to be inflicted. Notwithstandinge, publi-
cans, harlots, and theeues doe embol-
den me, who on a suddaine being deli-
uered out of the iawes of their ghostly
aduersarie, are receiued into the bosome
of the true shepheard. For thou o God,
the maker of all thinges, albeit in all thy
workes thou art ful of admiratiō, yet art
thou most to be admired in thy workes
of mercie and compassion. Whence by a
certaine seruant of thine thou hast saied
of thy selfe, *his mercies are aboue all his
other workes*. And as it were speakinge
of one, we hope thou hast saied of all
thy people: *I will not take a way my mer-
cie from him*. For thou disdainest noe
man,

man, despisest noe man, hatest noe man: vnlesse peraduenture suche a one, as being as it were besides himself, shall hate thee.

Thou therefore not onely forebearest to strike when thou art angrie, but likewise giuest gifts and graces to those that haue prouoked thee, if they shall cease from liuing wickedly. O my God, the horn of my health, and my refuge, I vnhappy creature, I haue prouoked thee, I haue sinned against thee, I haue incensed thine anger, deserued thy displeasure: I haue sinned, & thou sufferest me; I haue donne amisse, and yet thou endurest me. I repent, thou dost pardon me; if I returne, thou receiuest me; moreouer, whilst I delay to do it, thou expectest me. Thou callest me wandering, thou inuicest me resistinge, thou tariest for me lingering, thou instructest me being simple, thou comfortest me being sorrowfull, thou raisest me from ruine, thou repairrest me after I am fallen. Thou giuest when I demaunde of thee, thou vouchsafest to be founde, when I seeke thee, and when I knock, thou openest vnto me.

Beholde, o Lord God of my saluation, what to object I knowe not, what answer to make I am ignorant. There is noe place of refuge, to which I may flie from thee: there is noe place soe secret, in which I may remaine secret from thee. Thou hast

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shewed

shewed me the way of liuinge well, thou hast giuen me the knowledge of walkinge as I ought, thou hast threatned to punish me with the paines of hell, thou hast promised to rewarde me with the ioyes of heauen.

Now therfore (o Father of mercy, and God of al comforte) pierce my fleshe with thy feare, to the ende that those thinges, which thou doest threaten, I may escape by fearinge thee, and giue me againe the ioy of thy saluation, that those thinges which thou doest promise, I may receiue by louinge thee. O Lord my force, my strength my God, my refuge, and my deliuerer, tell me, what I ought to thinke of thee, teache me with what wordes I am to call vpon thee, make knowen vnto me, which way I may please thee. One thinge (doutlesse) I knowe, with which thou art appeased, and an other which thou doest not despi- se: verily an afflicted or troubled spirit is to thee a sacrifice acceptable, soe is likewise a harte that is contrite and humble. O my God and mine ayde, enriche me with these guifts, barricade me with these bulwar- kes against mine ennemie, graunte me this refrelhinge against the flames of my vi- tious inclinations, set open this pious place of refuge, to which I may flie from the tu- mults of mine inordinate affections.

Graunt

Graunt o Lord (thou strength of my saluatiō) that I be not of the number of those, whose for a time beleue, and in time of temptation doe departe and leaue thee: couer my heade in the day of battaile, my hope in the day of affliction, and my safegarde in time of tribulation.

Beholde o Lord (my light and my life) I haue asked those thinges which I want, I haue made knowen those thinges which I feare: neuerthelesse my conscience tormenteth me, the secrets of my hart doe reprehende me, and what loue affordeth, feare disperfeth: zeale encourageth me, dreade daunteth me: mine actions cause me to feare, but thy pittie giueth me cause of hope: thy mercie emboldeneth me, but my malice with-holdeth me. And to speake the truth, there occure to my memory many sinfull imaginations, which reprehende the boldnes of my presuminge affections.

Mans complainte, Who for his disobedience is not heard of God.

CHAPT. III.

HE therefore which deserueth anger, with what face can he demaunde fauoure? he which meriteth to be punished, howe can he be soe foole-hardie, as

to aske to be rewarded; he incenseth the iudge, whose neglectinge to make satisfaction for his offence, maketh meane to obtaine a recompence: that malefactor mocketh and derideth his kinge and Lord, that earnestly requirerh that price and honoure, which he neuer deserued. That foolish sonne likewise prouoketh to anger the sweete affection of his father: whose after reproaches offered before repentance, doth vsurpe and lay title to his inheritance.

What is this (o Father) that I recompt of my selfe? I haue deserued death, yet begge for life. I haue moued my kinge to anger, whose aide not withstanding I impudentlie implore. I haue despised my iudge whome rashely I demaunde to be my helper. I haue insolentlie refused to heare him, as a father, whome nowe I presume to choose for my defender. Woe is me, for not comminge soe soone as I ought: Alas, alas howe little hath doe I make? Woe is me, for that I runne nowe after woundes be receiued, disdainig to take heede of the darts, before I was wounded I neglected to beware of the weapons before hande, yet nowe I am troubled throughe the apprehension of death at hande; I haue inflicted wounde vpon wounde, for that I haue not feared to adde sinne

sinne vppon sinne. I haue made my former scars to fester with newe sores, for that I haue renewed my former faultes by newe iniquities, and those whome the diuine salue had made sounde, my phreneticall itching hath againe vnbound. The skin, which being growen ouer my woundes, had hidden my maladie (by reason of the corruption breakinge forthe) hath growen to putrefie, because mine iniquitie beinge reiterated, hath euacuated and bereaued me of mercie, which before was graunted: for that I knowe it is written: In what hower soeuer a iust man shall sinne, all his good deedes shalbe forgotten. If the righteousness of a good man is abolished when he falleth into sinne, by how much more is the pennance of a sinner defaced, if he returne to the same?

O howe often haue I as a dogge, returned to that which I had vomitted vpp before, and as a sowe haue wallowed againe in the mire? I confesse, that it is impossible for me to remember howe manie simple and ignorant personnes by my meanes haue sinned, howe manye that were desirous to cease from sinne, I haue perswaded, howe many, that haue with-stood me,

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I haue constrained; to howe many that were willing, I haue consented; to howe many that walked in the right way, I haue prepared a ginne; to how many that sought the right way, I haue vncouered the pit, that they might fall in: and that I might not be deterred from committing still the like, I easily put those past out of my minde. But thou in the interim (being a iust iudge) marking and sealing vpp mine offenses as it were in a bagge, hast considered all my waies, and hast numbered all my foote steps. Thou hast all this while helde thy peace, thou hast bene silent, thou hast bene patient. Woe is me, for that thou wilt speake at length, as a woman in her trauaile.

*The dreade of the iudge comming
to iudgement.*

CHAPT. IV.

O God of Gods, o Lord in mercy surmountinge the malice of men: I knowe thou wilt not be alwaies silent; then I meane, when a flaminge fire shall burne before thee, and a terrible tempest shall shoure downe rounde about thee, when thou shalt call both heauen and earth to iudge, and discerne thy people. And
loc in

Ioe in the presence of soe many millions of people, al mine iniquities shalbe reuealed, before soe many troupes of Angels, al myne abominations shalbe desplaied: not onely of mine actions, but likewise of my wordes, and cogitations. Ther shall I poore wretche stande to be iudged, by so many as haue gone before me in doing good: I shall by soe many accusers be thought worthy of hell, as haue giuen me example of liuing well. I shalbe conuincd by soe many witneses, as haue admonished me by their wholesome speeches, and by their godly, and pious conuersation, haue caried themselues worthy of imitation.

O my Lord, I knowe not what to say. I knowe not what to answer: And albeit I am as yet free from that terrible danger, neuerthelesse my conscience doth afflict me, the hidden secrets of my harte doe torment me, couetousnes doth presse me, pride doth accuse me, enuie doth consume me, concupiscence doth enflame me, luste doth moleste me, gluttonie doth disgrace me, dronkennes doth conuince me, detraction doth rent me, ambition doth supplane me, extortion doth check me, discord doth distract me, anger doth disturbe me, leuitie doth yndoe me, droulines doth oppresse me, hyprocrisie doth deceiue me, flattery doth subdue me, fauoure doth

extoll me, backbitinge doth disquiet me.

Beholde o my deliuerer, whoe hast deliuered me out of the hands of cruell people Beholde with whome I haue liued from the day of my birthe, with whome I haue studied, and with whome I haue kept promise. Those verie studies which here tofore I affected, doe condemne me: which in times past I praysed, doe dispraise me. These are the friends, to whome I haue assented; the teachers, whom I haue obeyed; the maisters, whome I haue serued; the confellers whome I haue beleiued; the cittizens with whome I haue inhabited; the famihar acquaintance to whome I haue consented. Woe is me o my kinge and my God, for that my abode heere is prolonged. Woe is me o my light, for that I haue liued with those that liue in darknes. And seeing holy Dauid saied, soe muche, howe muche more may I be able to say. My soule hath dwelt too longe in a strangelande?

O my God my force and my fortresse, noe man shalbe iustified in thy sight. My hope is not in the sonnes of men. Whom wouldest thou find iustified if thou shouldest iudge seuerely, setting mercie aside? Neither is there any thinge wheteof a iust man may vaunt, or which can bringe him to glorie, vnlesse thou preuent him afore
hande

hande (being of him selfe vniust) with thy mercy and pittie. I therefore (o my Sa- ujour) belieue what I haue hearde, that it is thy goodnes that doth drawe me to re- pentance, thy hony-sweete lipps haue toulde it me. Noe man can come to me vnlesse my Father, who hath sent me drawe him. Seeinge therefore it hath pleased thee to instruct me, and by instru- ction, hast vouchsafed mercifullv to en- forme me, I beseech thee with all the for- ces of my harte and minde, o almightie father, togeather with thy most beloued sonne: I beseeche thee likewise o most sweete sonne, together with the most gra- tious holie Ghost, vouchsafe to draw me, that I may runne after thee by vertue of the sweete smel of thy pretious ointmēts.

*The helpe of God the father is desired,
by the merits of God the sonne.*

CHAPT. V.

VNto thee I crie (o my God) vnto thee I call, for that thou art nighe to all those that crie and call vpon thee in the truth. Thou art the truth, teach me I be- seech thee for thy mercies sake, teache me, o sacred truthe, to call vpon thee in the truthe, and for that I knowe not how

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this ought to be donne. I humbly desire thee (o blessed truth) that thou wilt vouchsafe to teache me: because wisdom without thee is meere ignorance, but the knowledge of thee is an absolute science. Instruct me (o diuine wisdom) & teache me thy lawe, because I assure my selfe that man shalbe happie, whome thou shalt vouchsafe to instruct and teach in thy law.

I desire to implore thy assistance, which I beseeche thee let be donne in the truth. What is it to implore the assistance of the truth in the truth, sauinge onely the assistance of the father in the sonne? Thy worde therefore (o holy Father) is the truth, the truth being likewise the beginning of thy wordes. For this is the beginning of thy wordes, that in the beginning was the Worde. In that beginning I adore thee, whoe art the best beginning. In that worde of truth, I craue thy ayde, o most absolute truth.

In which worde of truth, may it please thee (whoe art the selfe same truth) to direct and instruct me in the truth: for what is more sweete, then to call vpon the father, in the name of his onely begotten sonne, to moue the father to mercie by remembrance of his childe, to appease the kings fury, by naminge his dearest progenie? By these meanes are fellows deli-
red out

red out of prison, thus they that lie fettered, are freed from their irons, thus they that are condemned, obtaine not onely to be quit and absolued, but likewise with vnexpected fauoures to be rewarded, to wit, by making knowne to the Princes thus incensed, the loue of their childe soe much beloued: in this manner likewise doe seruants escape the punishment of their maisters, when they haue offended, whilst the sweetnes of their children, doth make intercession for them, that they may be pardonned.

After the same manner, I beseeche thee o father omnipotent by the loue of thy omnipotent sonne, deliuer my soule out of prison, to the end it may more freely confesse thy name. I beseeche thee by thy coeternall and onely sonne, deliuer me from the irons and fetters of sinne, and by the intercession of thy most deare childe sittinge at thy right hande, vouchsafe to restore me to life, beinge by him appeased, albeit my meritts doe adiudge me to be condemned.

Certainely I knowe noe other mediator, whome I may sende vnto thee, but him onely, whoe is the sacrifice offered for the reconciliation of our sinnes, whoe sitteth at thy right hande, makinge intercession for vs. Loe this is my aduocate

with thee o God the father. Loe this is that high Priest, whose needeth not to be purged with an others bloude, for that he shineth beinge sprinkled with his owne. Loe this is that sacred holte, soe pleasinge and ful of perfection, offered and accepted for a sauoure of sweetnes. Loe this is that lambe without blemish, whose before those that sheared him, heard his peace, for that beinge buffeted, spit vpon, and reuiled, he did not soe muche as open his mouth. Thus he that was free from sinne, rooke vpon him the burden of our sinnes, and by his owne woundes, cured out soares.

Heere man doth represent to God the Father, the passion of his sonne.

CHAPT. VI.

BEholde (o pittifull father) thy most pittifull sonne, suffering such pittifull thinges for me. See o most mercifull kinge, whose it is that suffereth. Is not this o my Lord, thy most innocent sonne whom thou dost giue, therby to deliuer thy seruant? Is not this he, o author of life, whose was led as a sheepe to the slaughter, and being made obedient vnto thee euen vnto deathe, feared not to vndergo that kinde of deathe, which of all others is most cruell,

cruell, and painefull? May it please thee (who art the only dispenser, and disposer of our safety and saluation) to remember, that this is he, whome, albeit thou hast begotten by thine owne vertue and diuinitie, thou wouldest haue notwithstanding to be pertaker of mine infirmitie. This verily is thy diuinitie, whoe tooke vppon it my humanitie, ascended the tree of the crosse, and in the fleshe which it had assumed, sustained greate torments.

O my Lord God, vouchsafe to cast the eyes of thy maiestie, vppon the worke of thine vspeakeable mercie. Beholde thy sweete sonne stretched forth at lenght on the crosse. Looké vppon his innocent handes, gushing forthe streames of innocent bloude, and being pacified, remit the misdeedes, which my handes haue committed. Consider his naked side, pierced through with a cruell lance, and cleanse me in that sacred fontaine, which I do belieue to haue flowed from thence. See his yndefiled feete (whoe neuer stode in the way of sinners, but alwaies walked in thy lawe) fastned with longe and boysterous nayles: and graciously make perfect my paces in thy paths, makinge me to hate and abhor all the waies of iniquitie. Remoue from me the way of iniquitte, and mercifullie make me to chose the way of yerie. I be-

seeche

seeke thee, o kinge of Sainctes, by thy
saincte of Sainctes, by this my redeemer,
make me to runne the way of thy commā-
dements, that I may be vnited to him in
spirit, who disdained not to be cloathed
with my fleshe.

Dost thou not (marke o merciful father)
the heade of this thy younge and dearest
sonne (being bowed downe on his snowe-
white shoulder) resolved into a deathe of
vnestimable value? Looke vppon the hu-
manitie of thy beloued child, most meeke
creator, and take compassion of the wea-
kenes of thy weake creature. His naked
breast groweth white, his bloudie side lo-
keth redde; his out-stretched bowells be-
come drie, his comely eies growe dimme,
his kingly countenance waxeth pale, his
longe armes growe colde and stiffe, his
thighes (in whitenes like vnto Alabaster)
hange downe, the water of his blessed
bloude, doth bathe his pierced feete.

Beholde (o glorious father) the mangled
members of thy most gracious sonne, and
courteously call to minde, what my sub-
stance is. Regarde the punishment of God
made man, and release the miserie of man
by thee formed. Consider the torments of
the Redeemer, and pardonne the offence
of him, that was redeemed. This is he, o
my Lord, whome thou hast stricken for
the

the finnes of thy people, albeit he be thy well beloued, in whome thou hast bene well pleased; this is that innocent, in whome noe fraude was euer founde, and yet was he reckoned and reputed amongst the wicked.

Heere man doth acknowledge himselfe to haue bene the cause of Christs passion.

CHAPT. VII.

WHat hast thou donne (most sweete childe) that thou shouldest thus be iudged? What hast thou donne most louinge youth, that thou shouldest be soe cruelly handled? What was thy sinne, what was thy fault, what was the cause of thy deathe, what was the occasion of thy condēnation? I am the stripe that hath caused thy paine, I am the faulte, for which thou wert slaine, I am the default for which thou didst die, the mischeife for which thou wert treated soe cruellie. I am the blacke and blewe strokes of thy passion, I am the trauaile of thy tormentinge.

O wonderfull manner of proceeding, in a matter of iudgement and correction! O vnspeakeable disposition, in a mysterie vnkowne! The yniust doth sinne, and the iust
is pu

is punished. The guiltie doth amisse, and the guiltlesse is corrected. The vngodly doth offende, and the godly is condemned. What the wicked doth deserue, the good doth suffer. The debt contracted by the seruant, is discharged by the maister: what man doth doe, is endured by God. How low, o sonne of God, how low hath thy humilitie descended? how much hath thy charity beene enflamed? how farr hath thy pittie proceeded? how farr hath thy kindnes encreased? how farr hath thy loue extended? how farr hath thy compassion arriued?

For it is I that haue donne amisse, and thou art cōdemned. I haue committed the offence, and thou art punished. I haue done the faulte, and thou art tormented. I haue beene proude, & thou art humbled. I haue beene high minded, and thou art abased. I haue beene disobediēt, & thou being obedient, hast suffred the paine of my disobedience. I haue beene giuen to glouttonie and excesse, and thou art afflicted with abstinence. An inordinate heate, hath violentlye drawen me to vnlawefull concupiscence, & true charitie hath led thee to the crosse. I haue presumed to doe that which was forbidden me, and thou hast taken the punishment vppon thee. I am delighted in eating, and thou art tormented.

ced on the tree of thy passion. I abound with pleasures, and thou art pearced with nayles. I taste the sweetnes of the apple, and thou the bitterness of the gall. My mother Eue doth laugh with me, and thy mother the B. Virgin Marie, doth lament with thee.

Behold o king of glorie, behold my wickednesse, and thereby may plainly be seene thy goodnesse. Behold mine iniustice, and thereby is made manifest thy righteousness. What shall I giue thee, o my king, and my God? what shall I giue thee for all the benefits, which thou hast bestowed vpon me? Verily nothing can be found in mans hart, that can counterpoise soe greate a desert. Can anie thing possibly by the witt of man be imagined, to which the mercie of God may fittly be compared? Neither is it the parte of a creature, to attempt to make full amendes for the assistance he hath receiued of his creator.

Howbeit there is somethinge, o sonne of God, by reason of thy admirable disposing of all thinges, there is somethinge, in which my frailtie may heape me somethinge: to witt, if my soule growinge compunct through thy visitation, doe crucifie the flesh, together with the vices
and

and sinfull affections of the same. Soe that when this is graunted by thee, from that time forward, the soule doth begin to suffer with thee, for that thou likewise hast vouchsafed to die for mine iniquitie. And thus by the victorie of the inwarde man, it becommeth stronge and fortified against the exteriour, hauinge thee for captaine, and leader. In soe much that hauing vanquished and ouercome all internall persecution, it feareth not for thy loue, to expose it selfe to a sworde or iauelin. This the smallnes of my condition, if it be founde pleasinge vnto thy goodnes, will (accordinge to my meane forces) be like to my creators greatnes.

This heauenly remedie of thine, o good Iesu, this counterpoison or preseruatiue of thy charitie, I beseeche thee by thy anciēt and accustomed mercies, powre into my woundes, to the end, that all contagion of sinne beinge cast forth, it may restore me to my former health, that hauinge tasted of the pleasant liquor of thy sweetnes, I may vtterly contemne all worldly vanities, and feare none of its aduersities: and hauinge likewise in my remembrance that eternall excellencie, I may alwaies disdain the blastes of such honour as is transitorie.

Let nothinge (I beseeche thee) be sweete,
nothing

nothing pleasing, nothing pretious vnto me without thee: lett nothing, be it neuer soe faire and beautifull, like and content me but thee. Lett all thinges (I pray thee) without thee, seeme vnto me base and filthie. Lett whatsoeuer is offensive to thee, be displeasing to me, and the fulfilling of thy wil and pleasure, my continuall desire. Lett it grieue me to be glad without thee, and lett it be my solace to be sad for thee. Lett thy holy name, be my recreation, and the memorie of thee, my consolation. Let my teares in searching out day and night thy iustifications, be my bread: lett the lawe of thy mouth be my riches and treasure, to be preferred before thousands of golde and siluer. To obey thee, lett be vnto me amiable and delightfull, and to resist thee, hateful and detestable.

I humbly begg of thee (o my hope) by all thy mercies, that thou wilt be pleased to pardon me mine iniquities. Open mine eares to thy commaundements, and for thy holy name I beseeche thee, permit not my harte to fall into wordes of malice, to faine excuses when I haue done amisse. I desire thee likewise by thy wonderfull humility, that the foote or affection of pride, may not approach vnto me, and that the hande or actions of sinfull men, may not moue and allure me to swarue from thee.

Heere

*Heere man for his reconciliation, doth
propose to God the Father, the
passion of his sonne.*

CHAPT. VIII.

BEholde (o almighty God) the Father
of my lorde , dispose mercifully of
me, and take pittie vpon me, because what-
soeuer I haue founde most pretious, I haue
deuoutly offered vnto thee; whatsoeuer I
haue knowne most deare, I haue humbly
presented vnto thee. I haue reserued no-
thinge vn'o my selfe, but haue exposed all
to thy maiestie, I can adde nothing els, for
that I haue sent my whole hope in em-
bassage vnto thee. I haue sent thy be-
loued sonne as my aduocate vnto thee, I
haue sent thy glorious onely begotten,
as a mediator betweene thee and me.
I haue (I say) sent one to make interces-
sion, by whose meanes I trust to obtaine
pardon. I haue directed thy Worde with
my wordes, whom I haue affirmed to
haue beene sent for my misdeedes; and
haue recounted vnto thee, the passion of
thy most sacred sonne, which I doe be-
leeue to haue beene suffred for my re-
demprion. I doe beleue that his deitie
sent by thee, hath vouchsafed to be cloa-
thed

thed with my humanitie, in which he thought it not strange to endure buffets, bondes, spittings, derision, and mockinge, yea to take patiently the crosse, the nayles, and the lances percinge.

This humanitie, whilome subiect to the cryinge of infancy, wrapped in the swadlinge cloathes of childhoode, troubled with the trauailles of youth, made leane with fastinge, wearied with watchinge, tired with trauailinge, after that cruelly treated with whippes, torne with tormētts, reputed as dead, endowed with the glory of his resurrection, he hath caried with him vnto the heauenly felicitie and placed the same at the right hande of thy Maiestie. This is that, which doth implore thy mercy to pardon mine iniquitie.

Heere behoulde (o holy Father) the sonne whom thou hast begotten, and the seruant, whom thou hast redeemed. See heere the Creator, and despise not his creature. Gattiously embrace the shepheard, & mercifully looke vpon the sheepe, which vppon his owne shoulders he hath brought backe vnto the folde. This is that most faithfull shepheard, who heretofore with much and manie laboures, sought the sheepe that was losse, wandringe ouer the craggie hilles, and dangerous dales. Who hauing at length found this
one

one sheepe that had beene lost, beinge now almost dead, and fainting for want of foode, with ioy he laied it on his owne shoulers, and bindinge it fast vnto him with cordiall cordes of affection, he drew it out of the pitt of perdition; and lastly holding it fast with the embracements of his mercy (that it might not againe get away) he brought it backe to the ninety nine, that had neuer gone astray.

Beholde o Lord, thou who art my king, and God of all power, beholde the good sheppheard doth yeeld thee an accompt of that, which thou hast committed to his charge. he hath by thy ordinance vndertaken to saue man, whom he hath repaired and rendred vnto thee free from all sport of sinne. Beholde thy most deerely beloved sonne hath reconciled vnto thee, the creature which thou didst create of clay, which had departed farr from thee Beholde the milde shepphearde, doth bringe againe to thy flocke, the sheepe, which the violent theife had driuen away. He representeth the seruant before thy face, that did runne away through the guilt of his owne conscience: to the end, that he, who by his owne merits deserued punishment, may by the satisfaction of this (soe good a Lord) obtaine pardon, and that he to whom hell was due for his sinnes and iniquitie,

quitie, may hope in shorte time, by meanes of soe good a guide, to be recalled to the countrie of haue[n]ly felicitie.

I haue beene able of my selfe to offende thee, but of my selfe I cānot appease thee. My God is become mine ayde, to witt, thy beloued sonne, makinge himselfe partaker of my humanitie, that he might cure mine infirmitie: to the end, that by the same thinge from whence arose the cause of offence, he might offer vnto thee a sacrifice of praise: and by this might make me acceptable to thy mercie, that sittinge at thy right hande, he might alwaies shewe himselfe to be of the same nature and substance with me. Beholde this is my hope, this is my confidence.

If thou doest (as worthily thou maiest) contemne me in respect of my sinne, at least looke mercifully vpon me for the loue of thy beloued sonne. For thy sonnes sake, pardon me his seruant. Looke vpon the Sacrament of his fleshe and remit my fleshes guiltines. Lett my sinnes (I beseeche thee) be blotted out of thy sight (be they neuer soe vilde) as often as thou doest see those wide open woundes of thy blessed childe. Washe a way (I beseeche thee) the spots of pollution and filthines where with I am defiled, as often as thou doost behold the pretious bloud flowing from
his

his sacred side And for that flesh hath caused thee to be angry lest flesh like wife (I most humbly request thee) moue thee vnto mercy: that as flesh hath seduced me to sin, soe flesh may reduce me to pardon.

True it is, that much is due to my impietie, but much more to his pittie. Great certainly is my wickednes, but farr greater is his worthines. For by how much higher God is then man in greatnes and excellencie, by soe much lower is mans malice to his goodnes in quality and quantitie.

For what hath man done and committed, which the sonne of God being made man, hath not redeemed? What pride could swell to be soe great, which so great humilitie did not abate and defeat? What power of death coulde grow to haue soe supereminent power and dominion, as that Christ had not power to destroy and pull it downe by the paine of his passion? Verily (o my God) if the demerits of man sinning, and the merits of his creator redeeming him, were weighed together in a ballance that is iust and euen, farr greater distance and difference would be founde betweene them, then is betweene the East and West, or betweene the lowest hell, and the highest heauen.

Now therefore (o most excellent creator
of

of light) now mercifully pardō me my finnes, for the vnspeakable labours of thy beloued sonne. Lett my wickednes (I beseeche thee) be now forgiuen by meanes of his pittie, my peruersnes, through his modesty, my fiercenes through his meekenes and mercie Lett his humilitie, now winne my hautines, his sufferance, mine impatiēce, his benignity, mine vncourteousnes, his obedience, my disobedience, his tranquillitie, mine vnquietne; his sweetnesses, my bitternes, his mildnes, my hastines, his charitie, mine yngentlenes.

A prayer to desire the assistance of the Holy-Ghost.

CHAPT. IX.

Vouchsafe now, o true loue of the diuinity, o sacred communication of the almighty Father, and his most blessed sonne, O Holy Ghost the almighty aduocate, the most niceke and mercifull comforter of those that mourne, and are in misery, vouchsafe now to flow and descende into the secret roomes of my harre by thy powerfull vertue; and dwellinge and abidinge in me, make ioyfull by the shininge of thy bright illumination, all the darksome dennes of my neglected mansion:
 C make fruit-

fruitfull likewise I beseeche thee (by visiting me with the abundance of the heavenly dewe of thy grace infused) whatsoever thou shalt finde in me, through long neglect to be growne corrupt or withered. Wounde with the darte of thy loue, the secret places of mine inwarde man, and entringe in, set on fire with thy wholsome flames, the internall partes of my dull affection: consume likewise whatsoever is amisse in all the partes and powers of my body and soule within, by enlightninge me with the fire of sacred deuotion.

Giue me to drinke of the fountaine of thy pleasure, that I may not desire to taste of the poysoned sweetnes of any worldly creature. Iudge me (o Lord) and discern my cause from vniust people, teache me to fulfill thy will, for thou art my God. Because I beleieue, that in whom soeuer thou doost vouchsafe to make thine habitation, in him thou doost builde a house, for God the Father, and the Sonne.

That man doubtes is blest, who shalbe thoughtworthy to haue thee for his guest, for that by thee, the Father and the sonne, will with him make their mansion. Come now, come most kinde comforter of a sorrowfull soule, come most ready helper in tribulation and time of trouble. Come o cleanser of sinnes, o healer of woundes.

Come

Come o strength of such as are fraile , o
releife of suche as fall . Come o instructor
of the simple and lowly , destroyer of the
proude and hautie. Come o pittifull Father
of the fatherlesse , milde iudge of wid-
wes. Come o hope of the needy, refresher
of the fainte and sickly Come. o bright
starre of those that faile, o hauen of those
that by shipwrack faile on the sea. Come o
singular commendation of all men liuing.
the onely saluation of the faithfull depar-
ting. Come o most holie Spirit, come and
take pittie vpon me. Vnite me vnto thee,
and graciously graunt me , that according
to the multitude of thy mercies, my smal-
nes may be pleasing to thy greatnes, and
my weakenes to thy force , through our
Sauour Iesus Christ , who together with
the Father in thy vnity, liueth and taigheth
for euer and euer. Amen.

*A Prayer for one seruing God, and thin-
kinge humbly of himselfe.*

CHAPT. X.

I knowe (o Lord) I knowe and confesse,
that I am not worthy to be beloued of
thee, yet certainly thou art not vnworthy
to be beloued of me. I am vnworthy (I co-
fesse) to serue thee , but thou art not vn-

worthy of my seruice, seinge thou hast created me. Graunt me therefore (o Lord) to doe that whereof thou art worthy, and I shalbe worthy of that, whereof I am now vnworthy. Make me (by what meanes thou wilt) to cease from iniquitie, that (accordinge as I am bounde) I may be able to serue thee, Graunt me soe to keepe, gouerne, and end my life, that I may sleepe in peace, and rest in thee. Giue me grace, at my dyinge day, to sleepe with repose, to repose with securitie, to be secure for all eternitie. Amen.

A Prayer to the Holy Trinitie.

CHAPT. XI.

With my whole harte and mouthe I confesse thee, God the Father vnbegotten, thee the Sonne onely begotten, thee the Holy Ghost giuer of comforte and consolation: the holy and vndeuided Trinitie, to thee be glorie for all eternitie.

*The acknowledginge of God almightie,
and of his maiestie.*

CHAPT. XII.

O Holy Trinitie, one virtue and vnseparable maiestie, one God, and God almighty, I confesse vnto thee, I that am
the

the last and least of thy seruants , and a poore member of thy church . I confesse vnto thee, and honour thee with a sacrifice of praise (as is my duty ,) according to the small knowledge and abilitie , which thou hast giuen me . And for that I haue noe exteriour gifts to offer vnto thee , I therefore , from an vnfaigned faith and vndefiled conscience, doe willingly and ioyfully offer vnto thee, those vowes of praise, which by the gift of thy grace are founde within me.

I therefore with my whole harte beleue , and call vpon thee . I confesse the Father, the Sonne and the Holy Ghost, three in persons , and one in substance, to be the true God, omnipotent, of one nature or essence, simple, spirituall, inuisible & incomprehensible; hauing nothing higher or lower, or greater then thy selfe, but beinge perfect without deformity , great without quantity, good without quality, eternall without time, life without death, strong without infirmity , true without falshood , euery where present without situation, wholly euery where without location , filling all things without extension, occurring euery where without contradiction , going beyond all things without motion , stayinge in all things without station , creatinge all things

hauiing want of nothing, gouerning all thinges without trauaile or perturbation, giuing beginning to all thinges, thy selfe being without beginning, making all thinges mutable, thy selfe being without mutation.

In greatnes infinite, in vertue omnipotent, in goodnes superexcellent, in wisdom inestimable, in thy counsell terrible, iust in thy iudgements, most secrett in thy cogitations, true in thy wordes, holy in thy workes, abundant in mercies. Most patient towards offenders, most pittifull towards penitent sinners, beinge still the same eternall, and euerlastinge, immortall, & immutable, whom the largenes of places doth not enlarge, nor the litlenes make lesse, nor any places of receipt whatsoever, doe any way straighten and presse together.

Neither doth thy will alter thee, nor freindshipp corrupt thee, or dolefull thinges trouble thee, or ioyfull thinges moue thee. Whom neither forgettfullnes doth make to forgett, nor remembrance to remember any thinge. To whom thinges past, and thinges to come, are alwaies present. To whom beginning neuer gaue beginning, nor time augmentation, neither shall any hap or chaunce, euer giue ending: but thou art he, who liuest for euer
and

and euer before all ages, and in all ages,
and through out all ages. To thee there-
fore, is due perpetuall prayse, and eternall
glorie, most soueraigne power, and singu-
lar dignitie, and euerlasting kingdome,
and dominion, worlde without end du-
ring all eternitie. Amen.

*After what manner it pleased God the
Father, to succoure mankinde. Of
the incarnation of the diuine Worde
and thanks for the same.*

CHAPT. XIII.

Hitherto (o God almighty the behol-
der and searcher of my hart) I haue
confessed the omnipotency of thy ma-
iestie, & the maiesty of thy omnipotency:
but now, after what manner thou hast
vouchsafed to helpe mankind towards
the end of the world, as I beleue with the
hart for my iustification, soe I confesse
with my mouth before thee, therby to
attaine saluation.

Certaine it is, we cannot any where fin-
de it written of thee, that thou (o God
the Father) hast at any time beene sent
alone, but of thy sonne thus writteth thy
Apostle: *But when the fulnes of time was*

come, God sent his sonne When he saith, he sent, he sufficiently declareth, that he came at that time, sent into this worlde, when being borne of blessed Marie, euer a Virgin, he appeared in our flesh true and perfect man.

But what is that which the cheife euāgelist affirmeth of him. *He was in the world, and the world was made by him.* Doubtlesse he was sent thither by taking vpō him our humanitie, where he alwaies hath beene, and is remaining by his diuinity. Which Mission I verily beleeue with my whole hart, and confesse with my mouth, to haue bene the work of the whole holy Trinity.

Now how greatly hast thou loued vs (o holy and louing Father,) how greatly hast thou loued vs (o pitifull Creator,) who hast not spared euen thine onely son, but hast giuen him, for vs sinners? He hath beene obedient vnto thee vnto death, euen the death of the crosse, and takinge our hand writing or obligation (wherein we stood bounde as slaues to the diuell by sinne (and fastninge the same to the crosse, he hath crucified sinne, and vanquished death: he (I say) who only remained free amongst those that were deade, hauinge power to giue his life for vs, and for vs to take it againe.

He therefore is both a conquerour, and an

an oblation offered for obtrayning the conquest, and for this cause a conquerour, because an oblation for vs: he hath beene a Priest and a sacrifice. In him therefore (and not without iust cause) haue I settled my whole hope, hoping that by him thou wilt cure all my maladies, who sittest at thy right hande, & maketh intercession for vs.

My maladies and miseries (o Lord) are greate and many, many and greate, for that I knowe and confesse, that the Prince of this worlde hath many thinges to lay to my charge but for his sake that sitteth at thy right hande our Redeemer, in whō the Diuell coulde neuer finde any iniquitie, deliuer me I beseeche thee. Iustifie me by him, who neuer committed any sinne, neither was there deceit at any time founde in his mouth.

By him beinge our heade, in whom was neuer seene the least spott of wickednes, deliuer me, that am a small and infirme member of his. Free me (I beseeche thee) from my sinnes, vices, faultes, and negligences; replenishe me with thy sacred virtues and perfections, and make me complete in good manners and conditions. Make me for thy blessed names sake, to perseuer all the daies of my life in good workes acceptable to thee, accordinge as thy holy will shall teache, and direct me.

*Of the confidence which a Christian
soule ought to haue in Iesus Christ,
and in his passion.*

CHAPT. XIV.

WEre it not that thy diuine Worde (O
God) had beene made flesh , and
dwelt in vs, I should verily despaire by rea-
son of my manifolde sinnes and infinite
negligences. But now I dare not despaire;
because, if when we were thine enemies,
we haue beene reconciled by the death of
thy sonne , how much more (being thus
brought in fauour againe) are we by him
made assured of saluation ? For my whole
hope and vndoubted confidence, is in his
precious bloud , which he hath powred
forth for vs, and for our good.

In him I breath and take comforte, and
trusting in his bounty, I desire to come to
thee , not hauing any iustice or deserte of
mine owne, but only that , which procee-
deth from our Lord Iesus Christ thy onely
sonne . Wherefore I giue thee thanks, O
God the most milde and mercifull loue of
mankinde, who by thy sonne Iesus Christ
our Lord, hast powerfully made vs, when
as yet we had noe being, and hast by him
wonderfully deliuered and recovered , vs
when

when we were past recoverie through sinne.

I thanke thy pittie, and rendre thee many prayes from the very bottome of my hart, who (through the vnspeakable loue wherwith of thy mere goodnes thou hast loued vs beinge wretched creatures, and vnworthy of any good thinge) hast sent for our common good the same onely begotten sonne of thine from thy bosome, to saue vs sinners beinge then the children of perdition.

I giue thee thanks for his sacred incarnation and natiuitie, and for his glorious mother (the blessed virgin Marie) of whom he vouchsafed to take fleshe for vs, and for our saluation; that as he was true God of God, soe likewise he might be true man of man. I giue thee thanks for his crosse and passion, for his deathe and resurrection, for his ascension into heauen, and for the throne of his maiestie at thy right hande. For he hauinge (for fortie daies together) appeared vnto his disciples after his resurrection, ascendinge in theire sight aboue all the heauens, and sittinge at thy right hande, powred forth the holy Ghost, (accordinge to his promise) vpon the children of adoption.

I giue thee thanks for that most sacred effusion of his most pretious bloude, by
C 6 which

which we haue beene redeemed: as like
 wife for that most holy and liuel^y myste-
 rie of his bodie and bloude, wherewith
 we are daylie in thy Churche fedd and ineb-
 riated, washed, and sanctified, and made
 partakers of his soue aigne Good. I giue
 thee thanks for thy admirable and vn-
 speakeable charitie, through which, (by
 thine onely and beloued sonne) thou hast
 in this man ierloued and releiued vs being
 altogether vnworthy.

Soe greatly hast thou loued the worl-
 de, as that thou hast giuen thine onely be-
 gotten sonne, to the end, that euerie one,
 which beleiueth in him, might not per-
 ishe, but haue life euerlasting: which life
 euerlasting consisteth in this, that (by a
 pure and perfect faith and workes answe-
 rable to the same) we knowe thee the
 onely true God, and Iesus Christ, whom
 thou hast sent.

*Of the surpassing great charity of the
 eternall Father towards mankind.*

CHAPT. XV.

O Infinite mercy, o inestimable chari-
 ty thou hast giuen thy sonne, to de-
 liuer thy seruant, God hath beene made
 man, that man might be freed from the
 power

power of the Diuell, when he was viterly vndonne. How kinde a louer of men hath thy sonne our Lord God, shewed himselfe to be, who thought it not enough to haue debased himselfe so lowe as to haue taken humane fleshe for vs of the immaculate virgin Marie, vnlesse he had likewise sustained the torments of his passion, pouring forth his bloud for vs, and for our saluation.

Our good God hath come, being moued thereunto through his goodnes and mercy, he hath come, he hath come to seeke and saue that which was lost, & cast away. He hath sought the sheepe that was lost, he hath sought and found it, and as a merciful Lord, and vnspeakeable louing shepheard, he hath on his owne shoulders brought it backe to the foldes of his flocke.

O charity, o pittie? Who euer heard the like? who is not astonied at this soe feeling an affection of his mercy? who is not through admiration, almost stricken into an extasie? who is not moued with gladnes, through this thy excellue charitie, wherewith thou hast loued vs? Thou hast sent thy son, in the likenesse of flesh subiect to sinne, that he might conuince sinne of sinne, & that we might become iust in him. For he is the true immaculate lambe, who hath taken away the sinnes of the worlde,
who

who by dyinge hath destroyed our death,
and by risinge againe hath raised vs to life.

But what recompence can we giue thee
(o good God) for these soe greate benefits
of thy mercie? What praises, or thanks
giuinge? Albeit we had the knowledge
and power of the blessed Angels, yet could
we not make any requitall answerable to
thy soe greate loue and goodnes, yea, if all
our members were turned into tonges,
yet woulde our poore abilitie be no way
sufficient, to render thee those prayses,
which thou hast deserued. Soe that thine
inestimable charitie, which thou hast
shewed towards vs, being altogether vn-
worthy, proceeding frō thy meere good-
nes and mercy, doth surpasse all the know-
ledg and learning that either is or may be.
For that thy sonne our God, hath not takē
the nature and essence of Angells, but the
seede of Abraham, becomming like vnto
vs in euerie thinge, setting aside onely
sinne.

Taking therefore vpon him the nature
and essence of man, not of Angells, and
glorifying the same with the stole of his
sacred resurrection and immortalitie, he
hath caried it aboue all the heauens, aboue
all the quiers of Angells, aboue the Che-
rubins and Seraphins, placing the same at
the right hand of thy maiestie: the Angels
praise

praiſe it, the Dominations adore it, and all the Vertues of heauen ſtand trembling, in beholdinge him that is placed aboute the, God and man.

This verily is my whole hope and confidence. Becauſe in him, to witt, in our Lord Ieſus Chriſt, each one of vs hath a part, each one of vs hath fleſh and bloud. Where therefore a part of me doth raigne, there I truſt to raigne my ſelfe; where my fleſh is glorified, there I aſſure my ſelfe to be likewise in glory: where my fleſh hath rule and dominion, there I ſuppoſe to rule my ſelfe. Although I am a ſinner, yet I do not deſpaire to be partaker of this grace and fauour. And albeit my ſinnes doe hinder me, yet my ſubſtance doth require the ſame: although my faultes doe exclude me, yet the participation of the ſame nature doth not repell me. For God is not ſoe cruell, as that he can forgett man, and not remember him, whom he carieth about him, and whom for my ſake he ſeeketh to bring to ſaluation.

Verily our Lord God is very milde and mercifull, and loueth his fleſh, members, and bowells. That fleſh of ours loueth vs, which is in Ieſus Chriſt our moſt ſweet, gracious and louing Lord God, in whom we haue already riſen, and aſcended into heauen, and doe already ſitt in glorie with
the

the celestiall spirits. In him we haue the prerogatiue of our blood, for that we are his members and flesh, and he likewise is our head: by whom our whole bodie is composed, according as it is written Bone of my bones, and flesh of my flesh, & two shalbe in one flesh: And noe man at any time hateth his owne flesh, but cherisheth and loueth it. This is a great myserie, but I (saith the Apostle) speake it of Christ, and of his Church.

*Of the two folde nature of Christ,
Who pittie vs, and prayeth
for vs.*

CHAPT. XVI.

I Rendre thanks therefore to thine infinite mercy (o my Lord God) with my mouth harre, & al the force I haue for all thy benefits, by which thou hast vouchsafed soe wonderfullie to releiue vs whē we were vndone, and this by meanes of thy Sonne our Sauiour and Redeemer, who hath died for our sinnes, and hath risen againe for our iustification and liuing now foreuer, sitteth at thy right hand and maketh intercession for vs, and together with thee taketh pittie of vs, for that he is God of thee God the Father, being coeternall
and

and consubstantiall to thee in all things, whence it proceedeth that he is able to saue vs for euermore.

Howe be it, as he is a man, (in which respect he is inferior to thee) all power is giuen him in heauen and in earth. that at the name of Iesus, euery knee should bow of things in heauen, on earth, and vnder the earth, and that euery tongue should acknowledge and confesse. (o God and Father almightie) that our Lord Iesus Christ is sittinge with thee in thy glorie. It is he indeed, whom thou hast appointed to be the iudge of the quick and dead: for thou thy selfe iudget noe man, but hast left all iudgement vnto thy sonne, in whose bosome are enclosed all the treasures of wisdom and learning.

He himselfe is witnes and iudge, iudge and witnes, from whom noe sinfull conscience shalbe able to escape: because all things are open and euident to his eies. He truly, that was iudged vniustly, wil iudge the world with equitie, and the people with indifferencie. I therefore euerlastingly blesse thy holie name (o almightie and mercifull Lord) and with my whole hart glorifie the same, in respect of that vnspeakeable, and wondrous coniuñtion of the diuine, and humane nature in one person, to the end that God should

not

not be one, and man an other, but one and the same God and man, man and God. And albeit the diuine Worde, by reason of the wonderfull loue he had to man, hath vouchsafed to become flesh, yet neither of the two natures haue beene transformed into an other substance, neither hath a fourth person, beene added to the mysterie of the Trinitie: Because the substance of the Word of God and of man, hath beene vnit-
ed, but not mingled together, to the end, that that which had beene taken from vs, might attaine vnto God, and that which had neuer beene before, might remaine the same with that, which had beene for
euer.

O mysterie worthy of admiration, o exchange past explication, o maruailous benignity of the diuine bountie, for euer to be admired, and for euer to be beloued! We were altogether vnworthy to be termed seruants, and behold we are made the sonnes of God: the heires truly of God, and coheires of Christ. From whom happeneth this vnto vs, and who hath raised vs to soe great a dignity?

Now therefore, I beseeche thee o God most mercifull Father, by this thine inestimable pittie, bounty and charitie, that thou wilt make vs worthy of the great and ample promises of thy same sonne Iesus
Christ.

Christ our Lord. Make knowen vnto vs thy sonne, and confirme this, which thou hast wrought in vs: Accomplish that which thou hast begun, to the end we may be founde worthy, to arriue to the full and perfect grace of thy endlesse mercy. Make vs by vertue of the holy Ghost, to vnderstand and discern, and with due honoure alwaies to reuerence this great myserie of thy mercy, which hath bene made manifest in flesh, hath bene iustified in spirit, hath appeared to the Angells, hath bene preached to the Gentiles, hath bene beleiued in the world, and lastly hath bene assumed in glory.

Of the great thanks giuing which man ought to render to God, for the benefit of his Redemption.

CHAPT. XVI.

O How much are we bounde vnto thee (o Lord our God) being redeemed with soe great a gift? being succoured by soe glorious a benefit? O how much oughtest thou of vs wretches to be feared, loued, blessed, prayesd, honoured and glorified, who hast in this manner loued, saued, sanctified, and exalted vs? Verily we owe vnto thee all our ability. all our

our life, all our learning. But who ha
any thing, that is not thine? Thou there
O Lord our God, from whom all good
things doe proceede, for thine owne and
for thy holy names sake, bestowe vpon
thy graces and benefitts, that by them we
may worthily serue thee, and in veritie
pleaseth thee, and may daily render due
prayes vnto thee, for soe many and soe
great graces and fauours proceeding from
thy mercie.

We truly haue noe other meane whereby
to serue and please thee, but onely thy
gifts, which we receiue from thy libera
lities: for euery good and perfect gift, is
from aboue, descending downe from the
Father of lights, with whom there is noe
variation, or shadow of change. O Lord
our God, who art a mercifull and good
God, a God of all power, a God of vnsp
eakable, and incomprehensible nature, God
the instructor of all things, and the Father
of our Lord Iesus Christ, who for our com
mon good, hast sent from thy bosome
our most sweet Lord thy beloued sonne, to
take vpon him our life, that he might
giue vs his, and might be perfecte God
of thee his Father, and perfect man by rea
son of his mother. whole God, and whole
man, one and the same Christ, eternal and
temporall, immortall and mortall, creator
and

and created, strong and enfeebled, conquerour and conquered, nourisher & nourished, sheepe and shepheard, dying temporallie, and liuing with thee eternallie: who promising the liberties of euerlasting life to those that loued him, vsed these wordes vnto his disciples: Whatsoeuer you shall aske my Father in my name, he will giue it you.

By this high Preist, true Bishoppe, and good shepheard, who hath offered himselfe as a sacrifice vnto thee, laying down his life for his flocke: I beseech thee by him, who sitteth at thy right hand, and maketh intercession for vs, being our Redeemer and aduocate, yea by thine owne mercifulnesse and goodnesse I humblye craue of thee, o God most merciful, milde, and benigne louer of mankind, that thou together with thy same sonne and holie Ghost (for that you all three beinge but of one & the same nature, are to be esteemed but one and the same giuer) wilt giue me grace to praise and glorifie thee in all thinges with great contritiō of hart, and manie teares, with much feare and trembling. But for that our corrupt body, is as a clogg or burden to the soule, prick forward (I beseeche thee) my lasines with thy spurres, and make me promptly to perseuere day and night in fulfillingge
thy

thy commaundements, and in sounding forth thy praises. Graunt that my hart may waxe hoate within my bosome, and that I may be as it were sett on fire by meane of my meditation.

And because thine onely begotten son God hath saied: Noe man commeth to me, vnlesse my Father, who hath sent me, drawe him, and noe man commeth to the Father, but by me: I humbly pray and beseeche thee, draw me vnto him continually, that he at length may bring me thither to thee, where he sitteth at thy right hand: where there is euerlasting life enduring happy, for euer, where there is perfect loue voide of all feare: where there is one eternall day, and one desire of all: where there is most soueraigne and certaine assurednes, and assured quietnes, and quiet ioyfullnes, and ioyfull happines, and happy euerlastingnes, and euerlasting blessednes, and blessed seeing and praising of thee, being likewise endlesse: where thou with him, and he with thee, in communion of the holy Ghost, liuest and raignest God eternally and euerlastingly, throughout all ages, tymes, and generations. Amen.

*A most deuoute prayer to our Saniour
Iesus Christ.*

CHAPT. XVIII.

O Christ my God and hope, thou loue
of mankind.

The light, way, life and praise, of those to
life assign'd.

Behould thy bondes, and woundes, thy
crosse, death, and thy graue,

All which thou didst endure, vs sinners for
to saue.

Three daies being past, from death thou
didst arise againe,

And thy sadd freindes mad'st gladd, who
doubtfull did remaine.

The fourth day to heauen thou ascendedst
where before.

Thou did'st, do'st, & shalt liue, and raigne
for euermore.

Thou art my liuing and true God, my
reuerend Father, my louing Lord, my
great king, my good shepheard, my most
holie helper, my most faire beloued, my
bread of life, my Preist for eternitie, my
guide to the heauenlie country, my true
light, my most sacred sweetnes, my direct
way, my cheite knowledge, my pure sim-
plici-

plicitie, my peaceable amity, my sure guardian, my best portion, my perpetuall satisfaction, my immense mercy, my most strong patience, my immaculate sacrifice, my sacred redemption, my firme hope, my perfect charitie, my true resurrection, my life everlasting, my most happie vision and reioycing, which shall neuer haue ending. I humbly desire, begge, and beseech thee, that I may walke by thee, attaine to thee, and repose in thee, who art the way, the truth, and the life, without which noe man can come to the Father. Thou truly art my desire my most sweete and gracious Lord.

O brightnes of the heauely Fathers glory who sittest aboue the Cherubins, and beholdest the bottomles pits, being the true light, the enlightning light, the neuer failing light, on whom the Angells desire to looke. Behold my hart is in thy presence, dissolue the darkenes thereof, that it may be wholly replenished with the light of thy loue. Bestow thy selfe vpon me (O my God) giue me thy selfe. Behold (O Lord) I doe loue thee and if it be to little, make me to loue thee more I cannot guesse how much loue is sufficiēt to loue thee withall, that my life may runne forewarde in desire of being embraced of thee, neuer staying vntill it attaine to remaine hidden in the

the secret fauour of thy diuine maiestie:
yet this I know, o Lord, that it goeth not
well with me, both within and without
me, as often as I am without thee, for that
I esteeme all manner of riches and aboun-
dance besides thee, to be meere want and
pouertie. Because thou onely art that
good, which cannot be changed into bet-
ter or worse: thou art he alone, who sim-
plic art alone, to whom it is not one thing
to liue, and an other thing to liue happily,
for that thou art thine owne happines:

Howebeit we that are thy creatures (to
whom it is one thinge to liue, & another
thing to liue happily) ought to attribute
both our whole life and liuing happily to
thy onely grace and bountie. We therefore
haue alwaies neede of thee, but thou ne-
uer of vs, for albeit we were not at all, yet
nothing woulde be wanting to that good,
which thou art: We therefore haue neede
(o Lord our God) at all times to adhere
to thee, that by thy countinuall ayde, we
may be able to liue soberly, iustly and re-
ligiously.

True it is, we are drawn downward by
the burden of our humane frailtie: but by
the guift of thy grace we are inflamed, and
are caried vpward, we burne, goe foward,
we mounite vpward and making ascents
in our hartes, we sing a graduall song, we

are sett on fire through the good fire of thy loue, and goe foreward. But what maketh me now to soare vpp to the peace of Hierusalem? Because I reioyce at those thinges, which are toulde me. We shall goe into the house of our Lord. Our good desire getteth vs a place there, to the end we affect nothing els but to remaine there for euer.

Seeing therfore we haue noe permanēt cittie during the time of this life, but expect one hereafter, (because as long as we liue in this world, we are as strangers and pilgrimes in a forraine countrie, in respect of thee o Lord) for that our cittie and habitation is in heauen: for this cause I am accustomed (being guided by thy grace) to enter into the secrett closett of my hart, where I sing sonnetts of chaste loue vnto thee my king, and my God, groaning forth most greuious sighes in the place of this my pilgrimage, where the dittie of my sōges are thy iustifications.

And calling Hierusalem to minde, I doe dilate the senses and affections of my hart in thinking thereof, in thinking (I say) of Hierusalem my countrie, of Hierusalem my mother, and of thee the ruler, the beautifier, the father, the defender, the patrō the gouernour, the pastor: the chaste and durable delightes, the constant ioy, and all
the

the good thereof, yea farr more then can either be spoken or imagined, because thou art the onely soueraigne, and true good: neither will I attende to any other thing, vntill it shall please thee (my God and my mercy) to sett me at liberty from the deformitie of this my corrupt body, & being brought by thee in to the peace of this my most deare mother (whither the first fruites of my sou'e are sent already) I may be conformed and confirmed in the same for all eternity.

*The distinction and difference betweene
that Wisedome which is Gods house,
and that which is diuine.*

CHAPT. XIX.

THis (o God) is that house of thine, which is not built of any earthly or heauenly substance that is corporall, but is altogether spirituall, and by participation eternall: for that it shall neuer growe to ruine or decay, in respect that thou hast erected it for all eternitie, thou hast giuen a commaundement, and it shall nor passe away, howbeit it is not coeternall to thee o God, seing that by creation it hath taken its beginning.

The first thing therefore created is wise-
D 2 dome

dome: yett not that wisedome, which is altogether coeternal and coequall to God the Father, by which at first all thinges were made, and in whom at the beginning, heauen and earth were made: but that wisedome, which was created spirituall (to witt Nature) by contemplation of the light, is become light. For that wisedome likewise (albeit created) is termed wisedome. Neuertheles there is as great difference betweene that supreme wisedome, which is the creator, and that, which is created, as is betweene the light, which doth enlighten, and that which is enlightned, or as is betweene iustice iustifying (which thou o God art) and iustice, which ariseth from our iustification. For we likewise (accordinge to the testimonie of the Apostle) are termed the iustice of God the Father, in thee his sonne our Lord.

Sithence therefore a certaine kinde of wisedome was created before all other thinges, to witt, that of thy chaste cittie (Hierusalē) our mother, which is aboue, and is free, and to endure for euer in the heauens; for this reason it hath beene created a reasonable and vnderstandinge soule: But in what heauens? euen in those which doe prayse thee, which are the heauens of heauens, because this is the heauen of

of heauen prepared for our Lord. And albeit we doe not find any time before this wisedome, which was before the creation of time (being indeede the first of al other creatures) yett thou, o eternall God the creator of all thinges, art before it, from whom it hath taken its beginning, though not beginning of time (because as yet time was not begun) yett of his condition and being: whereupon it hath its being and beginning in that sorte frō thee, o Lord our God, as that it is plainely an other thinge and altogether different from thee, albeit we finde not any time either in it, or before it. Verilye it is able at all times to see and contemplate thy face, neither doth it at anye time looke aside from the same. Whence it proceedeth that it remaineth stedfast without either chaunce or change. Neuerthelesse it is of it selfe subiect to mutabilitie, by which it woulde become darke and colde, were it not that beinge by greate loue vnited to thee, it did shine, and growe hote by thee, as it were by the sunne at midde-day.

Finally it is conioyned to thee the true, & truly eternal God with that chaste loue, as that, albeit it be not coeternall with thee, yett it cannot be seuered and separated from thee by anie variation and

mutation of time, but doth rest in the most true contemplation of thee alone. For that thou (o Lord) dost shew thy selfe to this thy house, louing thee, (like as thou hast commaunded) neither doth it neede any thing els. Hence it is, that it doth not swarue, or goe aside either from thee, or from it self, but remaineth alwaies stable in the same state, by perpetually seinge thee, the true light, by continually louing thee, the chaste loue thereof.

O high and happy creature, most happy of all others, by being allwaies adherent to thy happines ! O happy and excessiue happy house, who hath thee, for her euermore lasting Lord, and light. Neither doe I finde any thing, which I thinke I may more fitly, call *calum celi Domino*, the heauen of heauen prepared for our Lord, then this thy cōtemplatiue house, being thy delight without defect, and without affection of departing vnto any other thing, being a pure minde most concordantly one, the established peace of the blessed Spiritts.

But these celestiall things are aboue in heauen, hence lett that soule (whose pilgrimage seemeth ouer long in this life) try and see, if now it thirsteth or noe to come to thee, if now her teares are her foode; if now or noe shee demande and desire this one onely thing, that shee may dwell

dwel in thine house all the daies of her life. And who, but thou (o Lord) art her life? And what are her daies, but thine eternitie? Like as thy yeares which shall neuer haue end.

Heere therefore lett that soule, which is able, consider, and comprehend, how much thine eternitie doth exceede all times, seeing thy house, which hath neuer been estranged and seperated from thee, albeit it be not coeternall to thee, yett by adhering perpetuallie, and continuallie to thee, it is free from all mutation of time, and being from time to time absorpt with the most chaste delight of thy loue, it hath neuer made shew of mutabilitie, by reason of thee whose presence it hath enioyed perpetuallie, to whom it is conioyned in all affection, and amity. To conclude it is free from all variation, and ampliacion of time, hauing neither time to come, which it may expect, nor time past, which it can remember.

Heere man desireth, that this house of God, will pray for him.

CHAPT. XX.

O Bright and beautifull house of God,
I haue loued thy beauty, and the
D 4 place

place of the habitation of the glory of my Lord God, the possessor and builder of thee. Lett my pilgrimage day and night sigh after thee, lett my hart long after thee, lett my minde thinke of thee, lett my soule desire to attaine to the blessed fellowship of thy felicity; I say to him, that hath made thee, that he vouchsafe to possesse me in thee, because he hath made both me and thee.

Nay rather doe thou speake to him, doe thou entreate him to make me worthy to be partaker of thy glory; For albeit I doe not presume to demaunde by mine owne meritt, to be admitted into thy wonderfull beauty, yett I doe not despaire to obtaine the same, by the meritt of his sacred bloud, who hath redeemed me. Oncely lett thy meritts helpe me, lett thy most holy and pure prayers (which cannot but be effectuell in the sight of God) succoure my sinfulness.

I haue gone astray (I confesse) as a lost sheep, & my aboad here hath ben too too long, being cast farr from the face of my Lord God, into the darknes of this exile. Where remaining expelled from the ioyes of heauen, I doe dayly bewaile with my selfe the calamities of this my captiuitie, making great lamentation, and in mournefull manner, sounding forth a
dolefull

dolefull ditty. when I remember thee (o mother Hierusalem) whilst the feet of mine affections stand at the entrance of thy gates (o holie and comely Syon) not being yet admitted to behold thine inner partes wide open: but I hope one day to be brought vnto thee, on the shoulders of my shepheard, who hath built thee, that I may dance with thee, through that vnspeakable pleasure, wherewith they reioyce, who are with thee in the presence of God, and our Sauour, who in his flesh through the effusion of his blood, hath made peace and pacified all things in heauen, and in earth.

For he is our peace, vinting both in one Who ioyning together two opposite walles, hath promised to bestow vpon vs in the same manner and measure the fullnes of thy felicitie, which consisteth in the fruition of himselfe for all eternitie: saying, They shalbe equall to the Angells of God in heauen. O Hierusalem the euer happy house of God, next after the loue of Christ, be thou my ioy and comforte, lett the sweete remembrance of thy blessed name, be a solace to the sorrowes and heauines of minde.

*Of the manifolde miseries, With Which
mans life is replenished.*

CHAP. XXI.

VErilie o Lord, I am wonderfull werie
of this life, and painefull pilgrimage.
This life is a miserable life, a fraile life, an
yncertaine life, a laborious life, an vnclea-
ne life, a life mystres of miscreants, queene
of such as are proude, full of miseries and
errours, not worthy to be termed a life:
yea rather a death, in which we dy by son-
dry sortes of death almost ech moment of
time, by the diuers defects of change and
alteration.

The time therefore, which we liue in
this world, how can we truly call it a life?
whom humores puffe vp, whom paines
pull downe, whom heates doe parch, who
the aire maketh sick, whom resting ma-
keth fat, and fasting maketh leane, whom
delightes make dissolute, whom sorrowes
doe consume, whom pensiuenesse doth
oppresse, whom securitie maketh dull,
whom riches lift vp and make stately, who
pouerty doth abase and make lowly, who
youth maketh to be magnified, old age to
be crooked, whom sicknes weakeneth, &
sadnes afflicteth. And close as it were at the
heelcs

heelles of all these euills, doth furious death come after, closing vp the end of all the delightes of this miserable life in that fashion, as that being ended, it is as if it had neuer been begun. And albeit this liuing death and dying life, be replenished with these, and many more miseries; yet (alas) it ontrappeth very many, by her flattering allurements, and noe lesse number by her false promises of preferments.

And although it be soe apparently false and bitter, as that the blind louers thereof cannot but see and perceiue it, yet by reason of the golden cup which it holdeth in her hand, it causeth an infinite number of fooles to drinke, and to be wholly drunke therewith. They therefore are happy (although not many) who refuse her familiaritie, who contemne her delightes transitorie, who abandon her companie, least at length they runne to ruine and perdition, together with her, that deceiued them.

*Of the happines of that life, which
God hath prepared for those
that loue him.*

CHAPT. XXII.

O Thou thrise happie life, which God hath prepared for those that loue him,

him, a liuing life, a blessed life, a secure life, a peaceable life, a beautifull life, a cleane life, a chaste life, a holy life, a life voide of death, free from sorrow, a life without blemish, without heauines, without vexation, without corruption, without perturbation, without variation, and mutation, a life full of all beaurie, and dignitie: where there is noe aduersarie to impugne vs, noe occasion of sinne to allure vs, where charitie raigneth in perfection, hauing noe feare of anie euil approaching, where there is one onely day which is eternall, and one onely minde and meaning of al, where God face to face is seene apparently, and with this bread of life, the soule is satisfied aboundantlie. O blessed life it pleaseth me much to thinke of thy brightnes and excellencie, my hart is not a little delighted, when I minde those good thinges, which are in thee.

The more I thinke of thee, the more I loue thee, for that I am wonderfullie recreated through the vehement desire, and sweete remembrance of thee. It pleaseth me therefore to lift vp to thee the eyes of my hart, to direct to thee the state of my mind, to frame towards thee the affectiō of a freinde. Verilye it delighteth me to speake of thee, to heare of thee, to write of thee, to conferre of thee, to reade something

thing daily of thy glorie and beatitude, and often in my hart to thinke vpon what I haue reade: that soe vnder the sweete shadowe of thy vitall ayre, I may in some fortē be free from the heates, dangers, and sweates of this fraile and bricke life, and being free, may a little rest my weary head, falling as it weare a sleepe in thy blessed bosome.

For this cause, I am accustomed, to enter into the pleasant feildes of the holie scriptures, where I gather the most greene and wholsome hearbes of sacred sentences by writing them, I eate them by reading, I chewe them by frequent meditation, and at lenght I doe swallowe them downe into the stomach of my memorie by recollection, that by this meanes hauinge tasted of thy sweetnesse, I may the lesse feele this most miserable lifes bitternes.

O life most happy, o kingedome truly blessed, voide of death, neuer to haue ending: where time without succession of ages is still the same: where one continual day without interchange of night, knoweth neither time past nor to come: where the victorious souldier, being vnited to those harmonious quires of Angels, doth singe to God without intermission, a Canticle of the Canticles of Syon;

Hauing

Having his head adorn'd with an eternall crowne,

By Christ th' eternall kinge, in token
of renoune.

O would to God. (my sinnes being pardoned, and the burden of my fraile flesh being forth with laied aside) I might enter into thy ioyes, there to finde euerlastinge repose, and might be admitted within the walles of thy Citty, there from the handes of our Lord to receiue a crowne of glory, to the end I might be placed to singe as one of that most sacred quire, that with those most blessed spirits, I might helpe to founde forth the praises of my maker, that in presence I might contemplate the face of Christ my Lord and Sauour, and might for euermore behold that supreme, vnspcakable; and incomprehensible brightnes and splendour: and thus being from the feare of death sett at libertie, I might reioyce for euer through the giift of perpetuall immortalitie,

Of the happines of a holie soule departing out of this worlde.

CHAPT. XXIII.

HAppie is that soule, which being sett at libertie from this earthly bodie,
doth

doth freely mount vpp to the heauenlie
countrie. Shee is at rest and securitie, fea-
ring neither death nor aduersarie, because
shee doth incessantly see our Lord shining
in beautie, whom shee hath serued, and lo-
ued, and to whom at length shee hath ioy-
fullie and happilie arriued. Such shall be
the greatnes of this her glorie and felici-
tie, as that noe time shall diminish it, nei-
ther shall any aduersarie be euer able to
bereaue her of it. The daughters of Syon
haue seene her, and esteemed her most
happie. The Queenes likewise and concu-
bines haue commended her, saying. What
is shee that ascendeth vp from the desert,
flowing with delightes, leaning vpon her
beloued? What is shee, that commeth, ri-
sing vp as the dawning of the day, faire as
the moone, chosen as the sunne, terrible as
the forefront of an armie sett in battle
aray?

O how ioyfullie shee issueth forth, how
shee hastneth, how shee runneth, when (as
one astonished) shee heareth her well be-
loued saying vnto her: Arise, make hast my
loue, my doue, my beautifull one, and co-
me. For winter is now past, the raine is go-
ne and departed: the flowers haue appea-
red in our land: the time of pruning is co-
me: the voyce of the turtle doue is heard
in our land: the figg tree hath brought
forth

forth her greene figges : the flourishing vineyardes haue giuen their saueur.

Arise my loue , my beautifull one and come. My doue in the holes of the rock, in the hollow places of the wall ; shew me thy face, let thy voyce sounde in mine eares, for thy voyce is sweete , and thy face comely. Come (o my chosē) my fairest one, and my doue , come myne immaculate , and my spouse, and I will place my throne in thee, because I haue desired thy beauty . Come that thou maiest reioyce with mine Angells in my presence, whose company I haue promised thee long since. Come at length after soe many dangers, and trauailes ; enter into, the ioy of thy Lord , which none shall euer be able to take from thee.

*A Prayer to the Saints, to succour vs
in our dangers and necessities.*

CHAPT. XXIV.

H Appy are you (o blessed Saints of God) who haue already passed ouer the sea of this mortalitie , and haue deserved to arriue at the porte of perpetuall rest , peace and securitie: It is you that are without feare , and free from tempestes, reioycing for euermore in that haue
of

of happines . O you that are voyde of care
for your selues(by your charitie I beseech
you) haue a care of vs; you that are assured
of your immortall glorie, be mindfull of
our manifold miserie. For his sake I besee-
che you, who hath chosen you, who hath
made you such as you are, by beholding
whose beautie you are satisfied, by whose
immortalitie you are become immortall,
and as it were deified , by whose blessed
sight you are for euer blessed , be you al-
waies mindfull of vs, and help vs miserable
wretches, who remaine as yett in the sea
of this wretched world, tossed to and fro
with continuall stormes and tempests.

O you most faire gates, rayfed by God to
that height of glory , help vs lying heere
beneath like the vild pauement of this vale
of miserie. Lend vs your hand , and lift vs
vpon our feet , wholie grouelinge on the
ground, to the end, that being cured of our
infirmities , we may be made strong to en-
counter our ghostly ennemy. I beseech you
to pray continuallie , and without ceasing
to make intercession for vs, wretched and
carelesse sinners; that by your prayers we
may be admitted into your sacred socie-
tie, without which we cannot possible
be saued : Because we are exceeding
fraile, and men voyde of all force and abi-
lities, or rather beastes subiect to our owne
flesh

flesh and sensualitie; in whom there appeareth scarce any token of vertue.

Neuerthelesse making profession of Christianitie, we are caried and vpheld by the woode of Christs crosse, sayling by help of the same as in a shipp through this great and spacious sea; where there is an innumerable multitude of thinges that creepe, where there are liuing creatures both small & great, where there is a most feirce and cruell Dragon, alwaies ready to deuoure vs, where there are those gassy gulfes Scylla and Charybdis, and other innumerable perillous places, in which those that are doubtfull in the faich and take not heede, doe suffer shipwrack and are drowned. Pray therefore, o yee holy Saints, pray to our Lord for vs; o all you troupes and assemblies of the blessed, pray for vs, that being aided by your meritts and intercession, we may deserue to attaine (our shippe and marchandise being in safety) to the hauen of perpetuall happines, and quietnes, of continuall peace, and securitie which shall neuer cease.

The

*The soules desire to attaine to the bea-
uently city Hierusalem.*

CHAPT. XXV.

O Mother Hierusalem, thou sacred city of God, thou dearest spouse of Christ, my hart doth loue thee, & my mind doth exceedingly longe after thy beautie. O how glittering, how glorious, how generous art thou. Thou art altogether faire, and there is noe spott in thee. Triumph & be gladd (o faire daughter of the Prince) for that the king, (euen he that surpasseth all the children of men in beauties excellencie) hath desired thy fauoure, and hath been enamoured of thy beautie.

But what is thy beloued more then an other beloued (o thou that art most beautiful) My beloued is white and ruddie, chosen of thousands. As the apple tree among the trees of the woodes, soe is my beloued amongst the sonns of mē. Behold I sitt ioyfull vnder the shadowe of him, whom I haue desired, and his fruite is sweete vnto my throat. My beloued hath putt his hand through the hole, and my bellie hath trembled at his touch (Cant. 5.) In the night season in my bedd, I haue sought him, whom my soule loueth, I haue sought

sought and founde him, I doe holde him, and will not lett him goe, vntill he bring me into his house, & into his bedd-chāber, o my most gloriouse mother. For there thou wilt graunt me to suck of thy breasts more perfectlie and abundantlie, and I shalbe in that manner satisfied with vn-speakable plentie, as that I shal not hunger or thirst any more during all eternitie.

O how happie will my soule be, yea happie euerlastinglie, if I shall merit to behold thy glorie, thy felicitie, thy beautie, thy gates and walles, thy streetes, and manifolde mansions, thy most noble citizens, and thy most puissant king, sitting in his magnificence. Because thy walls are built of pretions stones, thy gates are composed of the rarest pearles, thy streetes paved with most pure golde, in which Alleluia is ioyfullie and continuallie songe to God. Thy mansions (which are many) are founded vpon fower square stones, built of Saphires, and couered ouer with tyles of golde, into which none doe enter, but such as are cleansed, none doe dwell that are defiled.

Thou art beautifull and pleasant in thy delightes (o Hierusalē our mother.) None of those thinges are suffered or seene in thee, which we suffer and see in this vale of miserie. In thee there is neuer any darkenes,

kenes, or night, or any change of time The light that shineth in thee, proceedeth neither from lampes, or candles, nor from the moone, nor from the brightnes of the starres, but God of God, the light of light (euen Christ) the sunne of iustice giueth light in thee. The white and immaculate lambe, is thy most cleare and beautifull light; The sunne, and brightnes, yea thy whole happines doth consist in the contemplation of this thy king, surpassing all others in fairenes. Euen the king of kinges himselfe in the middest of thee keepeth continuall residence, compassed about with his seruants.

There are the quires of Angells singing hymnes, there are the companies of the heauenly cittizens. There is celebrated the sweete solemnitie and feaste of all such as returne from this sorrowfull pilgrimage vnto thy most ioyful rest. There is the foreseeing assembly of the Prophetes. There is the mysticall number of the twelue Apostles. There is the inuincible armie of innumerable Martyrs. There is the reuerend companie of holy Confessors. There are the true & perfect Monkes. There are the sacred Virgins, and other holy woemē, who haue ouercome all worldly pleasure, & likewise the weakenes of their owne nature. There are those blessed boyes and
girls,

girlinges, who haue surmounted their tender yeares by their mature manners. There are the sheepe and little lambes, who (as from a wolfe) haue now escaped from the intangling snare of the pleasures of this life. All these reioyce and triumphe in their proper places, differing ech one from an other in degree of glorie, but being all alike in excesse of gladnes.

There charitie raigneth in full perfection, because God is all in all vnto them, besides whom they desire nothing: whom they eternallie doe behold, and by continuallie beholding him, doe continuallie burne in his loue: whom they alwaies doe loue, and by louing doe prayse, and by praying doe loue: their whole exercise and all they haue to doe, being nothing els but to praise God euerlastingly, without any difficultie.

Happie were I, yea happie indeede for all eternitie, if after the seperation of my soule from this my bodie, I might be admitted to heare those Canticles of celestiall melodie, which are sung in the praise of the euerlasting King, by the citizens & troupes of saints of that heauenlie countrie. Happie I say, yea exceeding and excessiue happie were I, if I (poore vnworthy wretch) might be thought worthy to sing, and in my turne to intone those celestiall

Iestiall Canticles; if I might be neare vnto
my king, my God and my capitaine, and
might behold him in glorie, euen as he
vouchsafed to promise vs, when he sayed.
O Father my will, and desire is, that those,
which thou hast giuen me, be with me,
that they may see my glorie, which I had
with thee, before the creatiō of the world:
And in an other place: He that ministreth
vnto me, lett him followe me, and where
I am, there likewise shall my minister be:
And againe: He that loueth me, shal be lo-
ued of my Father, and I will loue him, and
will shew my selfe vnto him.

*A hymne of the glory of Paradyce, com-
posed by the blessed Peter Damian Car-
dinall of Ostia, taken out of the
sayings of S. Augustin.*

CHAPT. XXVI.

VNto the spring of endlesse life,
My fainting soule doth thirst,
Full faine the cloisture of her flesh.
With speede shee wisheth burst.
Shee sekes, shee sues, shee strives exile,
Her countrie to obtaine,
Wailing that nothing heere shee
But miserie and paine. (findes,
Contem-

Contemplating the glory which
Shee, when shee sinned, lost,
Her woes encrease, her greife the more,
To think how deare they cost.
For who can vtter, with what ioy
That happy peace delights;
Where Pallaces stand stately reard,
With liuing margarites?
With gold the loftie turrettts shine,
And chambers glitter bright,
And all the frame with onely gemms,
And pretious stones is dight.
The streets, the citty out, are pau'd
With golde, as Christall, cleen,
Where dirt nor rayes, nor dūge annoyes,
Nor any filthe is seen.
Stormie winter, scortching sommer,
Come neuer there to braule:
Rose-flowers spring continuallie,
With Spring continuall.
Lillies still white, and saffron, ruddie,
And balsame sweating growes:
Meades alwayes green, corne alwayes
grown,
And bonie in riuers flowes.
Sweet spices breath out fragrant smells,
Rich liquors, and perfumes;
Faire orchards ouershaded stand
With fruit, that nere consumes.
Noe varyng course of Sunne or Moone,
Or Starr, comes there in sight:

The

The Lambe is to that happie cittie
 A neuer setting Light.
 Nor Night, nor Morne, nor Time is there
 But a continuall day,
 Where Saincts in glorie shine like Sūnes,
 And glittering beames display.
 In triumphs crown'd, together they.
 With ioy coniubila e.
 And th' battells of their vanquish'd foe,
 Secured now, relate
 Purg'd cleane from either blot, or spott,
 They grudge of flesh feele none:
 For flesh made now spirituall,
 With th' Spirit greees in one.
 Abounding with vntroubled peace,
 Noe scandalls th' m annoy:
 Who freed from mutabilitie,
 Their center reiniroy.
 Where now they present see that Truth,
 Which mortall eyes nere saw;
 And from the euerlasting Spring,
 A liuing sweetnesse draw
 Where ere they goe they still retaine
 The same vnaltered state;
 Faire, liuely, cheerefull, subiect to
 Noe change of Chance, or fate.
 Whose health, no sicknes doth decay
 Whose youth, no age doth wait;
 Whose being without passing is,
 For Passing nowe is past. (rish stil,
 They spring, they bloome, they flour-
 E From

From all corruption free ;
Morrallitie is swallowed vp.

By Immotallitie.

Who knowing him, who all doth knowe,
Can ignorant not be ;

Who in ech others patent breasts
All inmost secrets see.

The same they will the same they nill,
One mind's the same of all:

Though' cording to their seuerall paines
Their guerdon's seuerall.

Thus what's an others, Charitie

By loue soe makes her owne ;

That what is proper t' euerie one

To all is common growne.

Where ere the bodie's th' Eagles there

Are duely congregated :

And with it are those blessed Soules

And Angells recreated.

One bread both cuntry Cittizens

Doth feede: one breade they craue,

Still hungtie, and yet alwayes full ,

Still wishing what they haue.

Whom noe satiety doth cloy ,

Whom hunger doth not bite;

With appetite they euer eate,

And still haue appetite.

There the melodious-singing Voyce

New harmonies concerts (sounds

Their cares are lull'd with sweetest

Of rarest instruments.

To

of S. Augustin.

99

To him, by whom they conquerd haue,
Due prayſes there they ſing.
O happie Soule, who preſent doſt
Behold ſoe greare a king:
And from thy loſtic throne ſuruiw'
The vnder-wheeling globes,
The Sunne, the Moone, and all the heauē's
In ſtarre-beſpangled robes.
O Chriſt (the Palme of Warriars)
Vouchſafe me of thy pittie,
To make me, when I end my warre,
A free man of this citie.
Graunt me, among theſe cittizens,
Thy bounties to partake.
Meane while aſſiſt me with thy ayde,
A happy fight to make.
That warring ou: my time, the reſt
In quiett I may ſpend,
And for my guerdon thee enioy,
For euer without end.
Amen.

*The continuall praiſe of the ſoule,
through the contemplation
of God.*

CHAPT. XXVII.

MY ſoule bleſſe thou our Lord, and
all thinges that are within me, his
holie name. My ſoule bleſſe thou our
Lord,

Lord, and forgett not all his benefitts? Blesse yee our Lord all his workes, in euerie place of his dominion, my soule blesse thou our Lord. Lett vs praise God, whom the Angells extoll, the Dominations adore, in whose presence the powers doe tremble, to whom the Cherubins and Seraphins with a loude voice doe incessantly sing, Holy, holy, holy. Let vs ioyn our voyces to the voyces of the holie Angells, and with them to the vitermost of our poore power, praise this our common Lord and maker. It is they indeede, that praise our Lord purely and incessantlye, who are wholly giuen to the contemplation of his Diuinitie, not beholding him as it were in a mirrour, or in obscuritie, but face to face and apparently.

But who is able to imagin or expresse, in what manner that innumerable multitude of blessed Angells and Saints doe carrie themselves in almightie Gods presence? What euerlasting content they receiue by seeinge God? what ioy without defect? What delightful heate of burning affection without anie affliction? What a desire they haue of the sight of God ioyned with fulnes, and a fulnes ioyned with desire: in whom neither desire causeth paine, nor fulnes loathing? How by adheringe to the cheife beatitude they are become

come blessed? How by being vnted to the true light they are become light? How by continuall contemplation of the immutable Trinitie, they are now noe more subiect to mutabilitie?

But when shall we be able to comprehend the greatnes of the dignitie of Angels, sit: ence we cannot finde out the nature euen of our owne soule? What kind of creature is this, who hauing power to giue life to the body, cannot (as it woulde) containe it selfe in thinking of such things onely as are holy? What kind of creature is this, that is soe strong, soe weake, of soe little, soe great, that searcheth into the secretts of God that are hidden, and soareth vp to the comtemplation of those things that are in heauen? and by subtilitie of vnderstanding, is kdowen to haue founde out the knowledge of soe many artes and sciences for the commoditie of man?

What kind of creature is this, that knoweth soe much of all other things, and yett is altogether ignorant of the manner of its owne beginning. For albeit certaine doubtfull things haue been written by some cōcerning the originall thereof, yett we finde, that it is a certane intellectuall spirit, made by the power of God the creator, liuing euerlastingly, if it be considered in its owne manner: giuing life to

the mortall bodie, which it doth sustaine,
subiect to mutation, subiect to obliuion,
somtimes fearefull, at other times ioyfull.

Loe here a thing most worthy of admiratiō. O God the creator of al things, who is incomprehensible and vnspeakable, we reade, speake, and write (without any ambiguity) things surpassing high, and wonderfull: but those things which we say of the Angells and soules of men, we cannot soe manifestly proue and confirme. But lett my minde omitt to think on these things, and passe beyonde what soeuer is created: lett it runne, and ascende. and flie, and soare aboue them all, lookinge stedfastlie with the eies of faith (as much as is possible) on him that hath created all things. For this cause, I will make (as it were) steppes or stayres in my hart, and by them I will ascende vnto my soule, and from my soule vnto my vnderstanding, and from thence vnto God, who remaineth aboue ouer my head.

What soeuer likewise is seene visiblie, whatsoeuer likewise is imagined spiritually, lett be remoued fare off with a strong hand, from the sight of my hart and minde: that my sole vnderstanding walking in all puritie and simplicitie, may speedily come to the Creator himselfe of Angells, soules, & all other things. Happie is that
soule

soule that leaueth these thinges that are heere beneath, & loueth those aboue, who placing the seate of her habitation in thinges hard and difficile, doth from the high rockes contemplate the sunne of iustice with the eies of an Eagle. Because there is nothing soe faire and pleasing, as with the view of the vnderstanding, and harts affection to looke vppon Iesus alone, and after a manner vnspcakable, inuisible to see him, that is inuisible and by this meanes to taste a more sweete delight then that of this life, & to behold a brightnes more cleare, then that which we see heere, for that the light of this present life, which is enclosed in a certaine place, and by the interruption of the night is changed & ended after a certaine space, being common to vs with wormes and beastes, in comparison of that high and heauenly light, is rather to be reamed night, then light.

What it is after a certaine manner, to see and comprehend God: and what opinion we ought to haue of him.

CHAPT. XXVIII.

ALthough God the most supream & vnchangeable essence, the true and neuer failing light, the light of Angells cannot be seene by any mortall man du-

ring the time of this life (this beinge the onely rewarde and garrison reſerued by God for the Saints in heauen) yett neuertheleſſe to beleue , and vnderſtand , to feele , and feruently to affect the ſame , is after a certaine manner to ſee and comprehend him. Lett our voice therefore be heard aboue the Angells , and let man contemplate God with all attention , and with the beſt wordes he can , ſinge praifes vnto him. Becauſe it is a thing very meete , (which iuſtice it ſelfe doth ſeeme to require) that the creature doo praife his creator : yea the motive that moued him to create vs was noe other , but that we ſhould praife him , albeit he needeth not our praife or commendation.

And indeede God is a vertue that cannot be comprehended , needing nothing , of himſelfe ſufficient. Our Lord God is great , and great is his power , and of his wiſedome there is noe number. Our Lord God is great , and exceeding worthy to be praized . Let our ſoule therefore loue him , our tongue talke of him , our hand write of him , & in theſe ſacred exerciſes let the minde of euerie faithfull Chriſtian wholly employ it ſelfe . That man certainly that is full of good deſires , whoſe delight is in heauenly meditation , may daily be refreſhed with the moſt ſweete & daintie diſhes

of this celestiaall contemplation: to the end that being filled with this supernal foode, he may crie with a loude voice, and with the whole force and affection of his hart: with spirituall ioy, and most ardent desire, speaking vnto God after this manner.

A Prayer shewing the manifold properties and attributes of God.

CHAPT. XXIX.

O God most high, most good, omnipotent, most merciful, most iust, most secret, most present, most faire & most forcible, stable and incomprehensible, seeing all things yet inuisible, changing all things yet immutable, immortal, without place prefixt, without limitt, without circumference, altogether infinite, inestimable, ineffable, inscrutable, without motion of himselfe mouinge all things, vnsearcheable, vnspeakeable, dreadful and terrible, to be honoured and feared, reuerenced, and respected: neuer new, neuer old, making all things new, and making proude men old, euen when they wor not of it, alwaies doing, allwaies resting, heaping vpp without hauinge neede, bearinge all things without being burdened, filling all things without being

being included, creatinge, protectinge, nourishing, and doing good to all thinges: seekinge, albeit nothinge is wanting vnto thee, louinge without being afflicted, iealous, yet resting assured. It repenteth thee, and yet thou art not greiued, thou art angrie, and yett art quiet, alteringe what thou hast donne, but not thy determination. Thou takest what thou dost not finde, hauing neuer lost any thing. Thou reioycest in gaine, although thou were neuer needy. Albeit thou were neuer couctous, yett thou exactest vsurie. To whom we remaine allwaies indebted, euen when we giue more then is required.

But who is there, that hath any thing, not thine? Thou paieſt debtes beinge indebted to noe man, and forgiueſt debtes, thereby losing nothing. Who alone giueſt life to all thinges, who haſt created all thinges, who art euery where, and wholly euery where, who maiest be felt, but canſt not be ſeene, who art noe where wanting, and yett art farre diſtant from the thoughtes of wicked men. Who art not there aſſent, where thou art farre diſtant, becauſe where thou art aſſent by grace, thou art preſent by reuenge. Who doſt touche all thinges, but not all alike. For ſome thou doſt touche, thereby onely giuing

uing them a being, without giuing them either life, feelinge, or reason; Others thou dost touche, therby giuinge them beinge and life, yet without either feelinge or reason. Others againe thou dost touche, therby giuinge them being, life, and feeling, yet without the vse of reason. And lastly thou dost touche others, giuinge them being, life, feeling, and reason. And albeit thou art neuer contrarie to thy selfe, yet neuertheles thou dost touche thinges of a contrarie nature after a contrarie manner; who at all times art euery where present, and yet canst hardly be founde. Whom we followe standing still, and cannot ouer take. Who dost containe all thinges, fill all thinges, enuiron al thinges, surmounte all thinges, and sustaine all thinges.

Neither dost thou sustaine on one side, to be surmounted on another: neither dost thou fill on one side, to be enuironed on an other: but by enuironninge thou dost fill, and by filling thou dost enuiron, surmountinge by sustayning, and sustaining by surmounting. Who teachest the hartes of the faithfull without sounde of wordes. Who reachest from one end to an other forcibly, and disposhest all thinges sweetely. Who art not extended by places, nor changed by times. Neither

doth thou come and goe, but dwellest in that inaccessible light, which neither is, nor can be seene by any mortall wight.

And thus remaining quiett in thy selfe, thou dost enuiron the whole world euery where, beinge absolutelie whole euery where: Thou canst not, be cutt or cleaft, because thou art trulie one, nor deuided into partes, because thou dost wholly rule, fill, beautifie and possesse euery thinge contained in the whole worlde. Soo great is the vnmeasurable depth of this immēse mysterie, as that the haire of man cannot conceiue it, nor tongue of Oratour declare it, neither are all the huge sermons, and ample volumes of innumerable libraries able to expresse it. If soe manye bookes were written, as with them euen the whole worlde might be filled, yett thy maruailous knowledge coulde not be vnfolded, because thou art altogether vnspeakeable, and noe way to be described, either in wordes or writtinge, who art the fountaine of diuine brightnes and the Sunne of eternall happines.

For thou art great without quantitie, & therefore infinitelie great; thou art good without qualitie, and therefore trulie and cheifelie good: neither is any one good, but thou alone, whose very will is as the deede donne, whose pleasure is reputed
for

for power. Who hast created all thinges of nothing by thine one worde, makinge them voluntarie of thine owne accorde. Who hast all creatures in thy possession, hauing noe neede of the, and dost rule and gouerne then without any wearines neither is there any thing whatsoeuer (either in thinges aboue, or thinges beneath, that can disturbe the settled order of thine Empire. Who art in all places without situation of place, and art euery where present without situation and motion. Who art not the author of any euill; neither art thou able to doe euill, although thou art able to doe all thinges. It neuer repenteth thee of any thing, which thou hast donne, neither art thou at any time moued with any perturbatiō of minde, neither would it be any losse vnto thee, although the whole worlde should runne to ruine.

Thou dost not approue or commande to be donne, any sinfull or abominable actiō: neither dost thou euer lie, because thou art the eternall veritie. By whose onely goodnes we are created, by whose iustice we are chastised, by whose mercy we are redeemed. For neither any of the celestiaall orbes, or the element of fire, or the globe of the earth, or any other sensible creature, ought to be adored with diuine honour, which is onely due to thy diuine
power

power: who art that which thou art truly and really, not any way subiect to mutabilitie. To whom cheifely doth belong that which the Grecians doe call *On*, the Latines *Ens*: which is asmuch as if they should say; That thou art now the same, which thou were heretofore, and shall be still the same both now, and euermore.

These and many other thinges, hath our holy mother the Church taught me, of whom (by help of thy grace and fauour) I am become a member. Shee indeed hath taught me, that thou (who art the one onely true God) art neither corporall nor passible. And that noe parte of thy substance or nature, is either made or composed, or able by any meanes to be violated or changed: wherfore it is most certaine, that thou canst not be perceiued by corporall eies, neither was it euer possible for any mortall creature, to beholde thee in thy proper essence and nature.

Hence it appeareth painely, that we (after this life is ended) shall by the same meanes see thee, by which the Angells doe now beholde thee; although indeede euen they themselues, cannot comprehend thee, as thou art. In conclusion the omnipotent Trinitie, is not entirely knowen, to any other, sauing to thee alone.

Of the vnitie, and pluralitie of
personnes in God.

CHAPT. XXX.

BUt thou (o God) who art one in diuinitie, multiplied by pluralitie of persons, canst not by any nōber be nombred, and therefore not able by any measure to be measured; or by any balances or weightes to be ballanced or weighed. Neither doe we pretēde or take vpon vs, to declare the originall & first beninning of this so-ueraigne goodnes, which thou art, from whom, by whom, and in whom all thinges haue theire being; onely in respect of the participation which we haue with the same, we speake al the good therof which we can. For thy diuine essence hath allwaies beene, and is at this present voide of matter, but not of forme, to witt, of forme not formed, but the former of formes; the which albeit thou dost putt (as it were a scale) to ech seuerall thinge, yett doubtlesse thou dost make them different from thy selfe, noe alteration of encrease or diminution hapninge vnto thee by the same. For whatsoever is in the nature of creatures, is thy creature.

O God one onely Trinitie and a three
fold

fold Vnitie, whose omnipotencie doth possesse, rule, and fill all things which it hath created, neuerthelesse we doe not say that thou dost fill all things, as if they did containe thee, seeing they are rather contained in thee; neither doe we say, that thou dost fill them all particularlie: neither is it lawfull to thinke, that euerie creature accordinge to the greatnes of his capacitie doth containe thee, that is the greatest more, and the least lesse, sithence thou art in them all, or they all in thee. Whose omnipotencie comprehendeth all things whatsoeuer, neither can any man finde meanes to escape thy power; soe that he, with whom thou art not appeased, will not be able to gett away when thou art offended: as it is written Neither from the East, neither from the West, neither from the desert mountaines, because God is iudge And in an other place. Whither shall I goe from thy spirit, and whither shall I flie from thy face?

Wherefore the immensitie, of thy diuine greatnes is such, as that we may perceiue that thou art within all things, but not included, without all things, but not excluded. Thou therefore art within all things, to the end thou maiest containe them, and thou art without all things, that by the im-
mensi-

mensure of thy enuironninge greatnesse thou mayest include them. By this therefore, that thou art within all thinges, it appeareth that thou art their creator, and by this that thou art without all thinges, it is manifest that thou art their gouernour. And least all thinges which thou hast created should be without thee, thou art within them: and to the end all thinges might be included in thee thou art without them, not by any local greatnesse, but by thy powerfull presence: who art euery where present, and all thinges are present to thee, although these thinges are known to some, yett not to all. Wherefore the inseparable vnity of thy nature, cannot admitt personnes, that may be separate, for as thou art Trinity in vnity, and vnity in Trinity, soe likewise thou canst not admitt separation of personnes.

True it is, that those personnes are sometimes named seuerallie and alone by themselves, that by this thou mightst giue vs to vnderstand (o diuine Trinitie) that thou art inseparable in personnes, that thou mightst declare, that thou hast no name in anye of the three personnes, which may not be referred vnto another, according to the rule of Relation. For as the Father is referred to the Sonne,
and

and the sonne to the Father: euen soe the holy Ghost is most true referred to the Father and the Sonne. Wherefore those names which doe either signifie thy substance, or personne, or power, or essence, (or whatsoeuer is properly called God) doe equalie agree to all three personnes: as for example, God, great, omnipotent, eternall, and all things els, which are saied of thee our God.

There is not therefore any name of nature, soe peculiere to thee alone (o God the Father) as that it cannot be applied either to the Sonne, or the holy Ghost. We say, o Father) that thou art naturallie God, in like manner the Sonne is naturallie God, and the holy Ghost is naturallie God: and yett there are not three Gods, but naturallie one only God the Father, the Sonne, and the holy Ghost.

Thou therefore (o sacred Trinitie) are God inseparable in personnes, and oughtest spirituallie to be vnderstoode, although thou hast some names, which are separable or distinct in wordes, because in names which signifie thy nature, thou dost not by any meanes admitt the plurall number. And indeede this is a plaine prooffe that the personnes in the sacred Trinitie (which is one onely true God) cannot be decided, because the name of euerie personne,

sonne, hath respect vnto another personne: If I name the Father, I shewe the Sonne; if I mention the Sonne, I make mention of the Father; if I speake of the holy Ghost, it is of necessitie to be vnderstood, that he is the holy Ghost of some other persons, to witt, of the Father and the sonne. This trulie is the true faiche, proceedinge from sounde doctrine. This is certainly the Catholique, and certaine true beleefe, which God by his grace hath taught me, in the bosome of our holie mother the Church.

*A Prayer to the sacred
Trinitie.*

CHAPT. XXXI.

MY faith therefore (o Lord) which for the attaining of my saluation, thou hast giuen me, doth call and crie for help vnto thee. Because a faithfull soule doth liue by faith, layinge holde on that now by hope, which it shall here after haue in effect My chaste conscience (o my God) doth crie vnto thee, as alsoe the sweete loue of my faith and beleife, which thou hast brought to the knowledge of the true light, the darkenes of ignorance being.

being by thee putt to flight; the which likewise thou hast withdrawen from the worldes sonde bitternes, making it pleasant and sweet vnto me, by bestowing vpon me the charitie of thy sweetnes. The cleare voice and vnfained affection of my faith and beleefe (o blessed Trinitie) doth crie for helpe vnto thee; the which hath pleased thee to illuminate from time to time with the light of thy grace nourishing it euen from mine infancie; & causing it to encrease, hast by the documents of our holy mother the church, settled and confirmed the same in me.

To thee I crie, o happie, blessed, and one onely glorious Trinitie the Father, the Sonne, and the holy Ghost; God Lord, comforter, charitie, grace, communication, the begetter, the begotten, that begetteth againe. The true light, proceeding from the true light, the true enlightning. The fountaine, the floude, the watering. From one all things, by one all things; in one all things. From whom, by whom, in whom, all things. The liuinge life, the life proceedinge from the liuinge life, the giuer of life to the liuing. One from himselfe, one from an other, one from both. Being from himselfe, being from an other being from both. The Father being true, the Sonne being

being the truth, the holy Ghost being likewise the truth. Wherefore the Father the sonne, and the holy Ghost is one only essence, one vertue, one goodnes, one only happines From whom, by whom, and in whom, all things are happie, what things soeuer are happie.

That God is the true and soueraigne life.

CHAPT. XXXII.

O God the true and soueraigne life, from whome, by whome, and in whome, all things doe liue, what things soeuer doe truly and happilie liue. O God, the true and soueraigne bountie and beautie, from whom, by whom, and in whome, all things are good and beautifull, what things soeuer are good and beautifull O God, whose faith doth raise vs, whose hope doth releiue vs, whose charitie doth vnite vs. O God, who commaundest that we shoulde aske thee, and openest to him, that doth knock and call vnto thee. O God, from whome to be auerted, is to fall, to whome to be conuerted, is to rise, in whome to remaine is to be immouecable. O God, whom noe man

man loofeth, vnlesse he be deceaued; whome no man seeketh, vnlesse he be admonished; whom no man findeth vnlesse he be vndefiled. O God, to knowe whom, is to liue; to serue whom, is to raigne; to praise whom, is the soules ioy and saluation.

I praise, blesse, and adore thee with my lippes, and harte, and with all the force I haue, rendring thanks to thy mercie and bountie, for all the benefitts, which I haue receiued from thee, and singing vnto thee the hymne of thy glorie holy, holy, holy. To thee I cry (o blessed Trinity) beseeching thee, that thou wilt vouchsafe to come into me, and make me a temple fitt to receaue thy maiestie. I beseech the Father by the Sonne; I beseech the Sonne by the Father, I beseech the holy Ghost by the Father and the Sonne, that all my sinnes and imperfections may be remoued farr from me, and all holy vertues may be planted in me.

O God of infinite power and might, of whom, by whom, and in whom all thinges visible, and inuisible were created, who dost enuiron thy workes without, and replenishe them within: who dost couer them aboue, and sustaine them beneath; protect me the worke of thy handes hoping in thee, and hauing my whole confidence in thy onely mercy. Preserue me

(I beseeche thee) heere and euery where, now and euer, within and without, before and behinde, aboue and beneath, and on euery side, that noe place in me may be founde open to the assautes, and snares of mine enemies.

Thou art God almightie, the keeper and defender of all those that trust in thee: without whom no man is secure, no man is free from danger. Thou art God, and there is noe other God but thee, either in heauen aboue. or on the earthe beneath, who dost great and maruailous thinges vnknown and inscrutable, in number infinite and innumerable.

To thee therefore doth truly belong all glory, power, and praise. To thee all the holy Angells, the heauens, and vniuersall powers doe singe songes of thanksgiuing, sounding forth thy prayses without ceasinge, as creatures to their creator, as seruants to their maister, as souldiers to their Prince and gouernoure. Finallie euery creature, and euery spirit doth magnifie and extoll thee, o sacred and inseparable Trinitie.

The

The praises of Angells and men.

CHAPT. XXXIII.

TO thee all holy and humble men of hartie, to thee the spirits and soules of the iust, to thee all the celestiaall citizes, and euery order of the heauenlie hierarchie doe singe and sounde forth praise and honoure euerlastingly. in most humble manner fallinge downe, & adoring thee. Those celestiaall citizens (O Lord) doe praise thee with much honoure, and magnificencie, Man likewise doth extoll thy power, containinge in himselfe a greate parte of ech other creature. I my selfe alsoe, albeit a poore and miserable sinner, doe desire to praise thee with greate deuotion, and doe wishe that I coule loue thee with most ardent affection.

O my God, my life, my strength and my praise, giue me grace to praise thee. Giue light vnto my harte, and worde vnto my mouth, that my harte may thinke of thy glorie, and my tongue may all the day longe singe and sounde forth thy praises. But because thy praise is not seemely in my mouthe that am a sinner and a man of vncleane lipps, cleanse my harte (I beseeche thee) from all vncleaneinesse of iniquitie,
sancti-

sanctifie me within and without (o sanctifier omnipotent) and make me worthy to praise thee. Receiue graciouslie, and take in good parte this sacrifice of my lipps, which I offer thee with my whole harte and affection, and graunt that it may be acceptable in thy sight, and ascende vnto thee, as an odore of sweetnes. Lett thy holie remembrance, and thy most blessed sweetnes possesse my whole soule, drawinge it vp to the loue of thinges inuisible Lett my soule passe from thinges visible to inuisible, from earthly to celestially, from thinges temporall to eternall, lett it mount vp by contemplation, and beholde thee, whose sight is soe full of admiration.

O eternal truthe, & true charitie, and charitable eternitie. thou art my God; to thee I sigh day and night, thou art my whole studie, my desire is how I may come to thee; because he that knoweth the truth, knoweth eternity. Thou (o truth) art ruler ouer al thinges, whom we shal apparantly see, after that this blinde and mortal life is ended: in which we are demaunded. Where is thy God? yea I my selfe doe demaunde, My God, where art thou? Me thinke I finde my selfe somewhat comforted in thee, when with wordes of exultation and confession I doe power forthe my soule vppon thee, as one reioyceth at some
F ban-

banquet, or vppon a holie day. Neuerthe-
lesse my soule is yet pensiue, for that it
falleth downe, and becommeth as an in-
finite deepe pitt, or rather perceiueth it
selfe to be such a one as yett. To whome
my faith (which in the night season thou
hast kindled before my feete) making ans-
were saith : Why art thou sadd , o my
soule , and why doost thou trouble me?
Put thy trust in God , whose worde is
a light vnto my feete: hope and perseuere
in him, vntill the night be past (the mo-
ther of such as sinne) vntill Gods anger
be past, whose children in times past we
haue been; because we were heeretofore
darknes ; vntill this violent inundation of
waters be past, vntill the day appeare, and
the shadowes are departed , till then the
residue of sinne remaineth in our bodie,
growen deade through iniquitie.

Wherefore (o my soule) put thy trust
in our Lord , in the morninge I will pre-
sent my selfe before him, and meditate vp-
pon him, and for euermore will confesse
vnto him. In the morninge I will present
my selfe before him , and by contempla-
tion will beholde him, who is the health
of my countenance and my God , who
will reuiue our deade bodies by meanes
of the holie Ghost dwellinge in vs, to the
end , that from hence forth we may be-
come

come light, and the children of the light and of the day, not of the night, neither of darknes, being as yett saued by hope. True it is, that heetefore we were darknesse, but now we are become light in thee our God, neuertheles as yet by faith, not by seeing thee face to face. Because that hope which is seene, is not hope.

Those immortall troupes of holie Angels (o Lord) doe incessantlie praise thee, and the celestiaall vertues doe glorifie thy name, who haue noe neede to reade this, which I haue written of thee, thereby to knowe thee, the sacred and vndeuided Trinitie. Because they alwaies do behold thy face, in which without the sillables of times they doe reade, what thy eternall will woulde haue to be done, they doe reade, choose, and loue thee, yea they doe reade euerlastingly: and that which they reade, neuer passeth away. By choosinge and louinge thee, they doe reade the immutabilitie of thy counsell, neither shall their booke at any time be shutt or folded together, for that thou thy selfe art this booke of theirs, and shalt be for euer.

O how surpassinge happie are those heauenlie vertues, who are able to praise thee soe holilie and purelie, with such excessive sweetnes, and vspeakeable ioy?

from thence they take occasion of praise, from whence they reioyce, that is by beholdinge thee euertastinglie, by which they are made able to reioyce and to praise thee: But we that are ouercharged with the burden of our fraile fleshe, who are likewise placed a farr off in the pilgrimage of this life, from the light of thy countenance, and lastly are distracted and disquieted through diuersitie of worldly businesses, cannot praise thee worthily as we ought, how be it we praise thee by faith, not by seeing thee face to face, contrariwise those Angelical spirits by seeing thee face to face, not by faith. Our fleshe is the cause of this, by meanes whereof we praise thee in a farr meaner degree then they. But albeit we praise thee after a diuers manner, yet thou art one and the same God creator of all thinges, to whom sacrifice of praise is offered in heauen and on earth, and by helpe of thy mercy, we hope heereafter to be made pertaker of their companie.

Graunt o Lord in the interim (during the time of my abode in this fraile flesh) that my hart and tongue may praise thee, and lett all my bones, say : O Lord who is like vnto the . Thou art God almightie, whom we worship and adore, three in personnes, and one in substance of deitie,
the

the Father vnbegotten, the Sonne the onely begottē of the Father, the holy Ghost proceedinge from them both & remaining in them both, the sacred and vndeuided Trinitie, one onely God almightie. Who when we were not, hast powerfully made by our offences, hast lost and vndonne vs, and when we were wonderfullie recovered vs by thy pittie and goodnes. Suffer vs not (I beseech thee) to be vngreatefull for soe greate benenefitts, and vnworthy of soe manifold mercies.

I humbly craue, pray, and beseeche thee, increase our faith, inlarge our hope, augment our charitie. Make vs by this thy grace, to be alwaies firme in faith, and fruitfull in good workes, that by an vpright and perfect faith, and workes worthy of the same, we may by thy mercie attaine to life euerlastinge, that there contemplating thy glorie as it is, we may adore thy maiestie, and may all of vs say together, whom thou hast made worthy to beholde this thy blisse: Glorie be to the Father, who hath created vs, glorie be to the Sonne, who hath redeemed vs, glorie be to the holie Ghost, who hath sanctified vs, glorie to the most highe, & vndeuided Trinitie, whose workes are inseperable, whose Empire is euerlastinge and perpetual. All glory and songes of praise are besittinge thee, all

worshipp, benediction, loue and thanks giuing is due to thee; To thee our God be ascribed all honour, strenght, and fortitude, for euer and euer. Amen.

Heere man doth lament, for that When he thinketh of God he is not moued to compunction, seeinge the verye Angells tremble and quake When they beholde him.

CHAPT. XXXIV.

Forgiue me o Lord, forgiue me o good God, forgiue me, and be mercifull vnto me, pardon mine ignorance, and my manifold imperfections. Reiect me not for my ouermuche boldenes, in that I beinge but a seruant, and woulde to God a good one, and not all together bad and vnprofitable as I am, yea in this respect very badd, for that I presume to praise, blesse and adore thee our God almightie, terrible, and exceedinglie to be feared, without contrition of hart, & a fountaine of teares, without that reuerence and feare, which is fittinge, For if the Angells praising and adoring thee (albeit replenished with vnspeakable ioy) doe tremble and quake: how much more ought I soe

to doe when I stande before thee, singing praises, or offering sacrifice vnto thee? whence is it, that my hart doth not pante, and my contenance growe pale? and why doe I not tremble in my whole bodie, that by that meanes I might weepe and waile in thy presence incessantlie? I would doe soe if it laie in my power, but I cannot doe, as I desire. And for this cause I cannot but haue thee in highe regarde, as often as I beholde thee with the eies of my faith soe terrible, and wōderfullie to be feared.

But who can doe this (or any good thinge els) without the assistance of thy grace? because our whole succoure and safetie doth wholly proceede from thy greater mercie. Miserable wretche that I am, how is it that my soule is become soe sottishe and voide of sense, that it is not exceedingly affraide, when it standeth before God, and singeth praises in his presence? Miserable wretche that I am, how is my harte soe hardned, that my eyes do not without ceasinge, flowe forth floudes of teares, whiles the seruant talketh with his Lord, man with God, a creature with his creator, one that is made of slime, with him that hath made all thinges of nothinge?

Beholde (o Lord) I doe make manifest vnto thee what I am, and what I thinke

of my selfe in the secrett of my harte , I doe openly make knowen in the eares of my brethren . Thou art riche in mercie, and lib:all in bestowinge rewardes. giue me of thy goodes , that by them I may be able to serue thee: because we can neither serue nor pleate thee , except it be by helpe of those giifts , which we receiue from thee. Pierce (I beseeche thee) my fleshe with thy feare, lett my harte reioyce, that it may feare thy name . O woulde to God my sinfull soule did feare thee in that manner as that holy man did, who saied: I haue allwaies feared God as it were floudes of water flowing ouer my heade.

O God thou giuer of all good thinges, giue me (I beseech thee) a fountaine of teares , duringe the time of my prayers, and prayses which I singe to thee, accompanied with puritie of harte , and mirthe of minde, that louing thee perfectlie, and praying thee worthily I may (with the palate of my harte) perceiue, taste, & feele how pleasant and sweete thou our Lord art, as it is written: Taste and see, because our Lord is sweete . Blessed is that man that trusteth in him: blessed is that people , that knoweth how to praise him , blessed is that man, whose helpe is from God, who hath soe disposed the ascents of
his

his harte in this dolefull vale of miserie,
that by them he may ascende vp to the
place of eternall felicitie. Happie are the
cleane in harte, for they shall see God,
happie are they (o Lord) that dwell in
thy house, they shall praise thee for euer
and euer.

*A Prayer greatly mouinge the harte
to deuotion, and to the loue
of God.*

CHAPT. XXXV.

O Iesu our redemption, loue, and de-
fire, God of God, giue care to me thy
poore vnworthy seruant. To thee I call &
crie, with a loude voyce, with my whole
harte. To thee I call, calling thee into my
soule, enter into the same, and make it fit-
ting for thee, that thou mayest possesse it
without wrinkle or blemishe of iniquitie:
because reason requireth, that a cleane
dwellinge, shoulde be prepared for soe
cleane a Lord to dwell in. Sanctifie me
therefor (I beseech thee) thy vessell which
thou hast made, cleanse me from malice,
fill me, and preserue me full of thy grace,
that heere and for all eternity, I may be
made a fitt habitation for thy diuine ma-
iestie.

O most sweete, most powerfull, most
F; louing

louing, most deate, most powerfull, most desired, most inestimable, most amiable & most beautifull Lord: thou art more sweet then hohie, more white then either milke or snowe, more pleasant to the tast then nectar, or delicious wine, more pretious then golde or pretious stones, and more deare to me then all the riches and honoures of this worlde. What doe I say, o my God, my onely hope, and my surpassing great mercie? What doe I say, my happie and secure sweetnes? What doe I say in saying these thinges? Verilie I say what I am able, not what I ought.

Woulde to God I were able to singe such hymnes of prayses, as doe the quires of blessed Angells. O how willinglie woulde I bestowe my selfe wholly in singing and setting forthe thy praises? O how deuoutelie in the midst of thy Church, would I pronounce those Canticles of celestiall melodie, to the praise and glorie of thy holy name? But because I cannot doe this, shall I therefore holde my peace? Woe be to those that haue not thee in their mouth, because thou art he, that openest the mouthes of such as are mute, and makest the tongues of infants to be eloquer. Woe be to those whose talke is not of thee, because those that are talkatiue and full of wordes, are to be esteemed as men
spee-

speeches, if their talke doth nottende
to the extolling of thy praises.

But who is able to praise thee worthily,
o vnspeakable vertue, and wisdom of
the Father? Seeing therefore I want wor-
des, by which I might be able sufficient-
lie to expresse thee (o diuine worde of all
power and knowledge) I will in the in-
terim say what I can, vntill thou vouchsafe
to call me vnto thee, where I shalbe able
to speake what appertaineth both to thee
and me. Wherefore I humbly beseech
thee that thou wilt not soe much consider
what I say, as what I desire to say. Verily
I greatlie desire to speake that of thee,
which is fitting & meete, in respect that
all praise, thankesgiuinge, and glorie is
due vnto thee.

Thou knowest therefore o God (from
whom the very secrets of our hartes can-
not be concealed) that thou art more
deare and acceptable to me then heauen
and earthe, and all thinges els, that are
therein: for I loue thee aboue heauen and
earthe, and all other thinges contained in
them, yea soe greate loue is due to thy
holy name, as that in comparison thereof,
noe transitorie thinge doth deserue the
same.

I doe loue thee o my God very muche,
and doe desire to loue thee still more and

more. Giue me grace that I may alwaies loue thee accordinge to the greatnes of my affection, and according to the greatnes of my obligation, that thou onely maiest be my whole intention, and my whole meditation. Lett me thinke of thee in the day time without ceasinge: Lett me dreame of thee in the night season; Lett my soule talke to thee, lett my minde discourse with thee, Lett my harte be beautified by the light of thy holy sight, that hauinge thee for my conductor and capitaine, I may marche forward from vertue to vertue, and at length may beholde thee, the God of Gods in Sion.

During the time of this life, I doe see thee obscurelie as it were through a mirroure or looking glasse, but then I shall beholde thee apparentlie face to face, where I shall knowe thee, like as I am knowen of thee. Blessed are the cleane in harte, for they shall see God. Blessed are they (o Lord) that dwell in thy house, they shall praise thee worlde without end.

I beseeche thee therefore (o Lord) by thy manifold mercies, by which we are deliuered from eternall death, mollifie my stonie harde harte, (harder then either stone or iron) with thy most sacred and powerfull vnction, and make me at all times to become a liuinge sacrifice in thy sight

sight by the fire of compunctiō. Make me to haue alwaies in thy sight a humble and contrite harte, ioyned with abundance of teares. Make me in all my desires as one wholly deade to this wretched world, and through the greatnes of the feare and loue of thee, to forgett all thinges transitorie, in so much, as that I may neither greiue, nor growe gladd at any temporall thinge, being free from the feare & loue of whatsoeuer passeth away with time, beinge neither depraued through flattery, nor dismaied through aduersitie.

And for that the loue of thee is forcible like vnto death, graunt (I beseeche thee) that the fierie and sweete force of thy loue, may wholly withdrawe my minde from all thinges vnder heauen, that I may adhere to thee alone, being fedd with the only memorie of thy sweetness. Lett the most odoriferous smell of thee (o Lord) descende, lett it descende I beseech thee, lett it descende, and with it lett the mellifluous loue of thee enter into my harte: Let the admirable and vnspeakable fragrant sauoure of thee come vnto me, causinge in me an eternall desire and affection, and producinge in my harte fountaines of water, flowinge into life euerlastinge.

Thou (o Lord) art infinitely good, and
there-

therefore infinitelie to be loued and pray-
sed of those, whom thou hast redeemed
with thy pretious bloud. O most liberall
louer of men, most louinge Lord, and
most iust iudge, to whom the Father hath
committed all iudgment, thou perceiuest
in the most wise iudgement of thy righ-
teousnesse, whether this be iust and rea-
sonable or noe, that the children of this
worlde, of the night and darkenesse, doe
loue and seeke after riches, and honoures
that are transitorie and cannot long con-
tinue, with a farr greater desire earnestnes
and studie, then we thy seruants doe loue
and seeke after thee our God, by whom
we haue been made and redeemed.

For if one man loueth an other with soe
greate affection, as that the one can scarce-
ly endure the other to be wanting; if the
wife be conioyned to her husband with
that seruoure of minde, as that through
the greatnes of her loue, shee can take noe
repose, being not able without greate
greife to sustaine the absence of her belo-
ued husbände: with what affection, desire,
and seruoure of minde, ought that soule,
(whō thou hast espoused and linked vnto
thee by faith and thy manifold mercies)
to loue thee the true God, the most beau-
tifull spouse, who hast after that wonder-
full manner loued and saued vs, who hast
done

donne soe many, soe greate, and such vnspeakeable thinges for vs.

But althoughe the transitorie thinges of this world, haue their particular loues and delightes, yet is the delight and content which they yeilde, farre inferiour to that which proceedeth from thee. o Lord our God. In thee the iust man is delighted, because thy loue is sweete and peaceable, thou being accustomed to replenishe those hartes, which thou dost possesse, with vnspeakeable delight, sweetnesse, and quietnes. Contrariwise, the loue of the worlde and of the fleshe, causeth a thousande woes, not permitinge the soules, into which it entreth to be at any repose, but continually vexeth them with suspicions, with diuers doubtes, and perturbations. Thou therfore (o Lord) art the delight of good and iust men, and truly not without reason; for that in thee is true repose, and a life free from molestation. He that entreth into thee (o good God) entreth into the ioy of his Lord, and shall not be any more afraied; but shall finde himselfe happily placed in a most happie habitation saying: This is my rest for evermore, heere I will dwell, because I haue chosen the same. And Againe. Our Lord guideth me, and I shall want nothinge, he hath placed me in a place of pasture.

O sweete Christ, o good Iesu, fill my harte perpetually with thy vnquenchable charitie, with the continuall remembrance of thee, soe that beinge become as a fierie flame, I may wholly burne through the sweetnes of thy loue, which loue in me let be soe greate, as that whole fountaines & flouds of water may neuer be able to quenche it. Make me (most sweete Lord) to loue thee, and for thy loue to lay aside the heauie and vnsupportable burden of all earthly and carnall concupiscences, which doe molest and presse downe my wretched soule: to the end, that beinge freed from them, and runninge after thee in the sweete smell of thy odoriferous ointments, I may at length (hauinge thee for my guide) be able to attaine to the vision and fruition of thy beaurie, and by the same to remaine truly satisfied eternally. For two seuerall loues, the one good, the other euill, the one sweete, the other bitter, cannot in one harte possibly dwell together. And therefore if any one doth loue any thinge besides thee, thy charitie in him (o God) is not the loue of sweetnes, and the sweetnes of loue, for thou art that loue that afflicteth not but delighteth, that loue that for euer remaineth chaste and sincere, that loue alwaies burneth, and neuer consumeth.

O sweete Christ, o good Iesu, my loue, my loue, and my God. inflame me wholly with thy fire, with the loue of thee, with thy sweetnes and delectation, with thy mirth and exultation, with thy pleasure, and desire, which is holy and good, chaste cleane, quiet, and secure, to the end, that being wholly replenished with the sweetnes of thy loue, being wholly inflamed with the fire of thy charity, I may loue thee my God with all my harte, force and strength, hauinge thee at all times and in all places, in my harte, in my mouth, and before mine eies: soe that noe recepiacle may be founde in me, to receiue the counterfayted loue of thinges transitorie.

Heare, o my God, heare o light of mine eies, heare and graunt what I demaunde of thee, to the end thou maiest heare me. O most meeke and mercifull Lord, refuse not to heare me by reason of my sinnes, but for thy goodnes sake, receiue the prayers of me thy vnworthy seruant, and graunt me the effect of my petition and desire, by the intercession, prayer and request of the glorious virgin Marie thy mother, and my Ladie, and of all the Saintes of thy beauenly Citie Amen.

*A most deuoute Prayer, demaunding
Grace of God to praise him
as wee ought.*

CHAPT. XXXVI.

O Christ our Lord, the diuine worde of the Father, whose comming into the worlde was to saue sinners: I beseech thee by the bowels of thine infinite mercie, amende my life, make better mine actions, compose my manners, take from me whatsoeuer is hurtfull to me, & displeasinge to thee, and giue me that, which thou knowest is pleasinge to thee, and profitable for me. Who is there, that can cleanse man from sinne, conceived in the same, sauinge thou alone? Thou art God almighty of infinite mercy, who iustificst the wicked, and raysest to life those, that through sinne were deade, who changeest sinners from that which they were before, vpholdinge them, that they fall not any more. Remoue from me therefore (I beseeche thee) whatsoeuer in me is displeasinge vnto thee.

Thy eies I knowe doe plainly see mine imperfections to be very manie. Wherefore may it please thee to stretche forth towards me the hande of thy mercie, and
with

with the same remoue from me , what-
soeuer is offensive in me to the eies of thy
diuine Maiestie. My health, o Lord , and
my sicknesse doe depende of thy power:
preserue (I beseech thee) the one , and
cure the other. Cure me , o Lord , and I
shalbe cured , saue me , and I shalbe sa-
ued: thou art he, that dost cure those thin-
ges that are diseased , keepinge them in
health after they are healed : thou art he,
that with the very becke and nod of thy
heade, dost repaire those things that are
ruined and decayed. For it is thy plea-
sure to sowe in my hart the good seede
of vertues , it is necessarie that first with
the hande of thy pittie, thou pluck vp the
thornes of mine iniquities.

Most sweete, benigne, louinge. deare,
desired , beloued , and most beautifull
Lord, powre into my harte (I most hart-
lie beseeche thee) the aboundance of thy
sweetnes and charitie, that I may nei-
ther desire , nor as much as thinke vpon
any worldly or carnall delectation , but
may loue thee alone, hauinge thee onely
in my mouthe, and in my affection. Write
in my breaste with thy finger, the sweete
remembrance of thy hony sweete name, by
noe forgetfulnes euer to be blotted out of
the same. Write in the tables of my harte,
thy most holy will, and thy iustifications,
that

that alwaies and in all places I may haue thee and thy preceptes before mine eies who art a Lord of infinite sweetnes. Inflame my minde with that sacred fire of thine, which thou hast sent into the world, and dost greatlye desire that it should be kindled, to the end; that with reares I may daylie offer vnto thee, the sacrifice of a humble and contrite hart

O sweete Christ and louinge Iesu, giue me as I desire (as I desire with my whole hart) giue me thy loue, which is chaste and holie, that it may replenishe, preferue, & wholly possesse me. Giue me likewise (I beseeche thee) in token of thy loue, a fountaine of teares, trickling downe from mine eies, that they may beare witnes of thy reder affection towards me. let them speake and declare, how much my soule doth loue thee, seing it cannot containe it selfe from teares, by reason of the surpassing great sweetnesse, surpassinge greate charitie.

I remember (o louing Lord) that good woman Anne, whocame to the tabernacle to desire a sonne: of whom the holie scripture relateth, that after her teares and prayers to this effect offered, shee remained as one assured to obtaine, what shee had desired. Now when I call to minde this her soe greate vertue, and constancie

fancie, in not doubtinge to receiue what shee demaunded. I canot but be greatlie greiued, and ashamed. For if a woman did thus weepe, & perseuer in weeping, which did onclie seeke to obtaine a sonne: in what manner ought my soule to lament, and to continue in lamentation, which doth seeke and loue God, & desireth to attaine vnto him? how ought that soule to lament and weepe, which doth seeke God day and night? which refuseth to loue any other thinge sauinge Christ alone? Verilie we might very well wonder and be astonished, if the teares of such a soule were not her continuall foode.

Wherefore (I beseeche the) take pittie of me, and be mercifull vnto me; because the sorrowes of my harte are exceeding manie. Imparte vnto me thy celestiall comfort, and despite not my sinfull soule, for which thou hast suffered a death soe cruel. Bestowe vppon me the giuste of teares, proceeding from an internall affection, & loue towards thee, which may breake the bands of mine iniquities, and alwaies fill my soule with celestiall gladnes

Although I durst not demaunde to be partaker of that vnspeakeable rewarde which thou hast ordained for true & perfect monks and religious men (for that I am altogether vnable to followe the footestepps
of

of theire angelicall conuersation) yet at least lett me obtaine some place or other in thy kingdome, amonge the deuoute & blessed woemen.

The wonderfull deuotion of an other deuoute woman doth likewise come into my minde , who with greate loue sought thee lying in thy graue , who (after thy disciples were gone) went not away from thy tombe, but satt still, sorrowfull and lamenting , and for a long time together, very bitterly weeping: and rising vp from the place where shee had sitten, with watchfull eies, and many teares, shee diligently sought thee againe and againe in euery corner of thy sepulcher (from which thou wert departed being risen) to see, if peraduenture shee might any where see and finde thee , whom shee sought with soe greate affection. Doubtles shee had entred and sought thee in the sepulcher diuers times before , and yett all was not enoughe in respect of her ardent loue, for that perseuerance is the perfectiō of euery good action . And because aboue others shee loued thee, and with loue lamented thee, and with lamentation sought thee, and in seeking continued cōstantly: for this cause before all others shee deserued to finde thee, to see thee, and to speake vnto thee: Neither was shee onely thought worthy
of

of this one fauour alone, but besides this, was made the messenger & Apostle (vnto the Apostles themselues) of thy glorious Resurrection, thou gently bidding and commaunding her saying: Goe, tell my brethren that they goe into Galilee, there they shall see me.

If therefore this woman did in this manner weepe, and perseuere in weeping, who sought thee, as one shee thought to be deade, albeit thou wert liuinge, who touched thee with the hande of her faith, how greatly ought that soule to lament, and persist in lamentation, who beleiueth with the hart, and acknowledgeth thee with the mouth to be her Redeemer, and to rule and raigne both in heauen and euery where? how greatly ought that soule to groane and weepe, who with the whole harte loueth thee, and with the whole harte desireth to see thee?

O thou that art the onely hope, and succoure of such as are in miserie, to whom we neuer pray without hope of mercie, for thine owne sake, and for thy holy names sake, graunt me this grace I beseeche thee, that as often as I thinke. speake, write, reade, or talke of thee, as often as I meditate of thee, and as often as I stande before thee, to offer prayes, prayers, and sacrifice vnto thee, soe often lett me with
teares

teares abundantly & sweetely weepe in thy sight, that my teares may be my foode day and night.

Thou truly (o king of glorie, and maister of all verrues) hast taught vs by thy worde & example, to lament and weepe saying: blessed are they that mourne, for they shalbe comforted. Thou thy selfe didst lament the death of thy discea-sed freinde, and with many teares didst bewaile the cittie, that in fewe yeares after was to come to ruine. I beseech thee (o good Iesu) by those most pre-tious teares of thine, and by all thy mer-cies, by which thou hast in that wonder-ful manner releiued our miseries, gra-unt me the giift & grace of teares, which my soule doth much desire and couet: because without thy giift I cannot ob-taine it, it being the Holy Ghost, that doth effect the same, whose propertie is to mollifie the harde hartes of sinners, and to moue them to compunition.

Graunt me the giift and grace of teares, like as in times past thou hast donne to our forefathers, whose foote-stepps I ought to imitate, that I may during the whole course of my life lament (as they did) both day and night. By their me-ritts and intercession, who haue pleased and deuoutely serued thee, take compas-sion

sion of me thy vnworthy seruant being in great miserie, & graunt me the giift & grace of teares I beseeche thee. Graunt that the water of teares may flowe from mine eyes, as from a floude, that night and day they may be vnto me in steede of food.

O my God, let me become as a pleasing and acceptable oblation to be sacrificed in thy sight by the fire of compunction, and as a most gratefull sacrifice, lett me be accepted of thee in the odoure of sweetnes. O most louing Lord, lett me become as a faire and flowing fountaine, in which let this sacrifice be daily washed from the filthe of sinne. For albeit by the assistance of thy grace, I haue offered my selfe wholly vnto thee, yet neuerthelesse I doe dailie offende in many thinges, throughe my exceeding greate frailtie.

Graunt me therefore, most blessed and beloued God, the giift and grace of teares, especially through the sweetnes of thy loue, and the remembrance of thy manifold mercies: prepare this banquet in thy sight for me thy vnworthy seruant, and graunt me this prerogatiue, that as often as I will, I may be fedd and refreshed with it. Afforde me this fauour, for thy mercy and goodnes sake I beseeche thee, that I may soe drinke, and become drunke by drinkinge of this most excellent cupp of
G teares,

teares, that my soule may onely thirst and growe drie through the loue of thee, forgetting all worldlie vanitie and miserie.

Heare, o my God, heare o light of mine eyes, heare and graunt what I demaunde of thee. O most meeke and mercifull Lord, refuse not to heare me by reason of my sinnes, but for thy goodnes sake, receiue the prayers of me thy vnworthy seruant, and graunt me the effect of my petition and desire, by the prayers and intercession of our blessed Lady the glorious Virgin Marie, and of all the Saints of thy heauenlie Cittie. Amen.

*A Prayer greatly stirring vp the minde
to compunction, if it be saied in
silence with attention.*

CHAPT. XXXVII.

O Lord Iesu, o mercifull Iesu, o good Iesu, who hast vouchsafed to die for our sinnes, and hast risen againe for our iustification: I beseech thee by thy glorious resurrection, raise me vp from the sepulcher of sinne, and graunt me daylie a parte in this first resurrection, that in the last likewise, I may be thought worthie to receiue a portion. O most sweete, most benigne, most louing, most deare, most inestimable,

estimable, most desired, most amiable, and most beautifull Lord, who hast ascended into heauen in glorious and triumphant manner, and as a puissant Prince, sittest at the right hande of God the Father, drawe me vp vnto thee, that I may runne after thee, being allured by the sent of thy ointments soe sweetelie smelling; that I may runne without ceasing. thou drawing and conducting me running; drawe the mouth of my thirstie soule (I beseech thee) to those riuers aboue of euerlasting satietie: may rather leade me to the fountaine of life (my God and my life) that there I may drinke according to my capacitie, in suche sorte as that I may be able to liue eternallie. For thou with thy sacred and blessed mouth hast affirmed: If any one thirst, let him come to me, and he shall drinke and be satisfied.

O fountaine of life, graunt that my thirstie soule may alwaies drinke of thee: that according to thy holie and true promise, waters of life may flowe from my bellie. O fountaine of life, fill my minde with the streame of thy delight: make my hart drunke with the sober drunkennes of thy loue, that I may forget all thinges that are vaine and worldly, and may continuallie haue thee in my memorie, euen as it is written: I haue been mindfull of God, and

haue been delighted. Giue me thy holie spirit, whom those waters did signifie which thou didst promise to bestowe vpon those that doe thirst after thee.

Graunt, (I beseeche thee) that I may tende and aspire thither with my whole desire and affection, whither we beleue thou didst ascende the fourth day after thy Resurrection; that I may be detained in this vale of miserie in body onely, being in thought and desire continually with thee: to the end my harte may remaine there, where thou art my desired, incomparable, and most beloued treasure. For in the greate deluge of this life, where we are tossed to and from with continuall tempests, finding noe firme standing or assured place, where the doue may fixe her foote for neuer soe small a space: heere I say in this wretched worlde, noe certaine peace or assured rest is to be expected, for that where soeuer we are, warres and dissensions doe molest vs, our enemies on all sides doe assaulte vs, outwardly are fightes, inwardly feares.

And for that we consist of a two - folde substance, partly of earth, partly of heauen, our body which is subiect to corruption, is a clogg to the soule, not suffering it to soare vp to celestiall contemplation. Wherefore my minde being my compaignon & freinde,

freinde, cominge as one wearied on the way, lieth sicke and diseased, being rent & mangled by those vanities, throughe which it hath passed: it is exceeding hungrie and thirsty, and I haue nothing to sett before it, because I am poore and needy.

Thou therefore o Lord my God, who art riche in goodnes, and giuest in abundance the dainties and delicacies of celestiaall fulnes, giue meate to my minde being wearied, recollect it beinge distracted, restore it to healthe being rent and mangled. Beholde (o Lord) how it standeth at thy dore knocking: I beseech thee by the bowells of thy cōpassion, in which thou hast vouchsafed to visit vs, coming downe vnto vs from heauen, open the hande of thy pittie, to my afflicted minde knockinge, and calling vnto thee: commaunde likewise by thy accustomed courtesie, that it may enter and be brought in vnto thee, that it may rest and repose in thee, and lastly by thee may be refreshed & fedd, who art the liuing and heauenly bread: with which being filled and strength being recouered, let it ascende to the thinges aboue it, and being lifted vp with the winge of holy desire from this vale of teares and lamentation, let it soare vp to the heauenly kingdome.

Let my soule (I beseech thee o Lord)

take the winges of an Eagle and fly without failing, let it fly without ceasing vntill it come to the beaurie of thy house, and vnto the place of thy glorious habitation, that there in the place of thy pasture (which is enuironed with pleasant riuers) it may be fedd with the foode of thy intermall consolation, sitting at the same table, on which those heavenly cittizens are wonte to take theire refection. Graunt that my hart may rest in thee, o my God, my hart (I say) which is as a spacious sea tossed too and froo with continuall floudes.

Thou therefore (o Lord) who hast commaunded the windes and sea, after which a greate calme did ensue, come and walke vpon the waues of my harte, to the end that all thinges within me may be stil and quiet, that soe I may embrace thee the onely good thinge which I desire to possesse, and may contemplate thee the gratfull light of mine eies, being freedde from the darke mist of troublesome thoughtes. Let my minde (o Lord) flie and retire it selfe vnder the shadowe of thy winges, from the inordinate heate of worldly cogitations, that sittinge there in the temperate ayre of thy refreshing, it may ioyfulli sing, saying: I will sleepe and repose in the peace of this one thinge (that is of
God

God alone.) O Lord my God, let my soule sleepe (I beseech thee) by abandonning whatsoeuer is amisse: lett it sleepe by hating wickednes, and by louinge iustice. For what thinge is there, that can or ought to be more pleasing and delightfull vnto vs, then amidst the darknes, and manifold bitternes of this present life, to desire diuine sweetnes, and to sighe after eternall happines, there to fixe the minde, where it is most certaine true ioyes are to be founde?

O most sweete, most louinge, most benigne, most charitable, most inestimable, most desired, most beloued, and most beautifull Lord, when shall I see thee? When shall I be presented before thee? When shall I be satisfied by beholding thy beautie? When wilt thou deliuer me out of this obscure prison, that I may freely confesse thy holy name? that from hence forth I may be free from all affliction? When shall I be admitted into that admirable & beautifull house of thine, where the voice of ioy and exultation, doth resounde in the tabernacles of iust men? They (o Lord) that dwell in thy house, are happie, because they shall praise thee euerlastingly: They are happie, and trulie happie indeede, who thou hast chosen, and taken vp to be heires of that celestiall beatitude. Behold o Lord thy Saints doe flourish in thy sight as a

lillie, for that they are filled with the plentie of thy house, thou giuinge them to drinke of the riuer of thy delightful sweetnesse: because thou art the fountaine of life, and in thy light they doe see light, soe that they the illuminated light, (by meanes of thee the illuminating light) doe shine like vnto the sunne in thy sight.

O Lord of all vertues, how wonderfull, how beautifull, how gratefull are the lodgings of thy heavenly mansion, my sinfull soule doth exceedingly couer to enter into them. O Lord I haue loued the beauty of thy house, and the place of the habitation of thy glorie. I haue desired of our Lord one thinge, and I will aske it of him againe and againe, to witt, that I may dwell in the house of our Lord, all my life longe. Like as the hart longeth for the fountaines of waters (when he is pursued) soe doth my soule longe after thee my God; When shall I come and appeare before thee? when shall I see my God, whom my soule doth soe much thirst to behold? When shall I see him in the lande of the liuinge? for in this lande of the dyinge, it is impossible with mortal eies to beholde him.

What shall I therefore doe, poore wretche that I am, being subiect to death and corruption? What course shall I take? As
longe

longe as we are in this corruptible bodie, we are in respect of thee as strangers and pilgrims in a forraine countrie, not hauinge heere any citty or certaine dwellinge, but doe seeke for one in time to come, because our habitation is in heauen. Alas I esteeme my selfe wretched, by reason of my ouer longe stay in this worlde, I haue dwelt with the inhabitants of Cedar, too longe hath my soule remained heere.

Who will giue me winges like vnto a doue, that I may flie, and be at rest? Nothing can be to me soe pleasant and good, as to be with my Lord. It is good for me to adhere to my God. Giue me grace therefore, I beseech thee) that as longe as I liue, I may adhere to thee, as it is written: He that adhereth to our Lord, becommeth one spiritt with him. Giue me (I beseech thee) the winges of contemplation, by which I may be able to flie vp vnto thee into heauen. And for that euery thinge that is euil, doth drawe vs downeward to sinne, vpholde my mynde, that it fall not downe to the bottome of the obscure valley of perdition; vpholde my minde, least by the interposition of the shadowe of earthly thinges, it be separated from thee the sonne of iustice and by the darke cloude of secular conuersation, it be hindered from looking and lifting vp it selfe

to celestiaall contemplation.

For this cause I doe endeuoure to ascende vp to those ioyes of peace, and to the delighfull and quiet state of true light, Vpholde my harte with thy holy hande, for that without thy help it cannot ascende. I doe hasten thither, where surpassing greate peace raigneth, and where continuall quietnes shineth. Guide and conduct my soule, and according to thy holy will drawe it vnto thee, to the end that vnder thy conducte, it may ascende vnto that region of plentie, where thou dost feede Israel euerlastingly with the foode of thy veritie, that there (be it but in thought only, and for neuer soe shorte a time) it may touche thee the supream wisedome, remaininge aboue all things, ouer-going all things, and gouerninge all things.

But many things there be, which trouble my soule, and hinder it, that it cannot soare vp vnto thee. Cause them all o Lord by thy commaundement, to cease and be silent. Let my soule it selfe be silent, let it passe beyonde all things (all things I meane created) let it mounre aboue it selfe, and come to thee. Let it fixe the eies of its faith on thee alone the creator of all things, lett it aspire to thee, lett it attende to thee, lett it meditate on thee, lett it contemplate on thee, lett it sett thee
before

before its eies, and thinke vpon thee in its harre, who art the true and soueraigne good thinge, and that ioy which shall neuer haue end. For albeir the contemplations, are many wherwith a deuoute soule is by thee wonderfully fedd and refreshed, yet is my soule in none of them all soe much delighted and comforted as in thee, and as when it doth meditate and contemplate on thee onely.

O how greate (o Lord) is the abundance of thy sweetnes! how marueilousslie dost thou inspire and visit the hartes of such as loue thee! how wonderfull is the delight of thy loue, which they feele and enioy, who affect and seeke nothinge but thee, who desire not soe much as to thinke of any other thing sauing onely thee! Hap-
pie are they, whose hope is in thee alone, who wholly addiect themselues to prayer and contemplation Hap-
pie is he, that passeth his life in solitarinesse and silence, taking continuall heede night and day to the custodie of his senses: that euen in this life during the time of his abode in this fraile fleshe, he may be able in some sorte to taste of thy vnspeakeable sweetnes.

I beseech thee o Lord by those most precious woundes of thine, which on the crosse thou hast suffered for the redemption of mankind, fro which hath gushed

forth that most pretious blood , By which we are redeemed; wounde my sinfull soule. for whom likewise thou hast vouchsafed to dye, wounde it with the fierie and forcible darre of thy surpassing greate charitie . Because the worde of God is powerful and effectual, and more peircing then a two edged sworde.

Thou therefore, o Lord, who as a chosen arrowe and most sharpe sworde , art able to peirce and passe thoughe the harde target of mans harte , pierce my harte with the darre of thy loue. that my soule may say , I am wounded with thy charitie, soe that from the wounde of this thy charitie teares may trickle downe day and night in greate quantitie . Strike, o Lord, strike (I most humbly beseeche thee) my hard hatred soule, with the pious and powerfull speare of thy loue, yea peirce it to the very bottome with thy omnipotent vertue.

Cause likewise a floude of water to flowe from my heade, and a fountaine of teares continually to trickle downe from mine eies, throughe the exceeding greate affection and desire of beholdinge thy fairness, in such sorte , as that I may weepe continuallie , receyuing noe comforte duringe this present life, vntill I shall be thought worthie to beholde thee in thy heauenly house, my beloved and most beau.

beautifull spouse, my God and my Lord: that seeing there thy glorious, admirable, and most faire face, replenished with all sweetnes, I may together with that elected companie, fall prostrate and adore thy Maiestie, and being at length filled with the celestiall and vnpeakeable ioy of that eternall delectation, I may with those that loue thee cry out, saying. Beholde I now see, what I coueted, I now enjoy that, for which I hoped, I now haue that which I desired: because I am now ioyned to him in heauen whom whilst I liued on earth, with my whole strength I loued, with my whole loue I affected, and to whom with my whole affection I was vnited, him doe I praise, bleſſe and adore; who liueth and raigneth God both now and euer more. Amen.

*A Prayer to be ſaied in time of
tribulation.*

CHAPT. XXXVIII.

TAke pittie o Lord, take pittie, o mercifull Sauour of me a most miserable sinner, doing thinges worthie of blame, and worthilie suffering for the same, being by thee daile afflicted, for that continuallie

nuallie I am founde to haue offended. If I ponder the euill which I daylie commit, that which I endure is nothing in comparison of it, that which I haue donne being much more greiuous then mine affliction. Thou art iust, o Lord, and right is thy iudgement, all thy iudgements are iuste and true; Thou o Lord our God art iust and full of goodnes, neither is there in thee anie wickednes because when we offende, thou dost not vniustlie and cruelle afflict vs, who when we were not, hast powerfullie made vs; and when for our sinne we were guiltie of damnation, thou hast by thy wonderfull mercie and goodnesse, set vs in state of saluation. I knowe (o Lord God) and am assured, that our life is not gouerned by the vnaduised influence and concurrence of secundarie causes, but is wholie disposed and ordered by thy almightie prouidence. Thou therfore takest care of all things, but especiallie of such as serue thee, who putt their whole confidence in thy onelie mercie. Wherefore I humble pray and beseeche thee, that thou wilt not deale with me according to mine iniquities, by which I haue deserued thine anger, but according to thy manifold mercies, which surmounte the sinnes of the whole world together. Thou o Lord, who dost punishe
me

me outwardlie, giue me alwaies an inuincible patience inwardlie, to the end I may neuer cease to praise thee. Take pittie of me, o Lord, take pittie of me, and helpe me, like as thou knowest to be expedient for me both in soule and bodie, thou (I say) who knowest all thinges, and art able to doe all thinges whatsoeuer who liueth and raigneth, for euer and euer, Amen.

*A verie deuoute Prayer to God
the Sonne.*

CHAPT. XXXIX.

O Lord Iesu Christ, the sonne of the liuing God, who with thy handes stretched forth on the Crosse, hast drunke the cupp of thy passion for the redemption of all mankinde, succoure me this day I beseeche thee. Beholde, o Lord, I that am needie doe come to thee that art wealthie, I that am full of miserie doe approche to thee replenished with mercie, suffer me not therefore to departe void, or as one worthie to be despised. I beginne hungry, let me not end emptie. I approche as one hunger-starued, let me not departe vnfed. And if I sighe before I eate, graunt that I may eate at least
after

after I haue sighed

First therfor: most sweete Iesu, before the magnificence of thy sweetnes, I confesse against me myne iniustice, Beholde o Lord, for that I was conceived and borne in sinne, and thou hast washed and sanctified me from the same, and I after this, haue defiled my selfe with greater offences: because those sinnes wherein I was borne, were of necessitie, but those in which I afterwarde lay wallowing were voluntarie. This notwithstanding, thou being not vnmindfull of thy mercie and goodnes, hast drawne me from my fathers house, and from the tabernacles of sinners, inspiring me with thy grace, to followe thee in the companie of those that seeke thy face, who walke the direct way that leadeth to felicitie, liuinge amidst the lillies of chaſtitie, and sitting at table with thee in the parloure of most profounde poverrie.

But I ingratefull and forgetfull of soe many benefits receiued haue after my entrance into Religion, committed many sinnes and abominations, and where I ought to haue corrected my faultes by doing satisfaction, there haue I added sinne vpon sinne. These therfore (o Lord) are the faultes, by which I haue dishonoured thee, and defiled my selfe (who thou hast created

created according to thine owne image & similitude) to wit, pride, vaine glorie, and many other sinnes almost infinite, by which my vnhappy soule is troubled and afflicted, rent and destroyed.

Beholde, o Lord, mine iniquities haue overwhelmed mine heade, being vnto me as a greiuous burden vnſupportable to be endured: in ſoe much, that if thou (whose propertie is to pardonne, and to ſhewe mercie) doe not liſt me vp with the right hande of thy maieltie, I ſhall woefullie ſinke downe into the gulfe of eternall miſerie. Beholde o Lord God, & ſee becauſe thou art holy, beholde I ſay) how my ghoullic ennemie doth inſulte ouer me, ſaying: God hath forſaken him, I will purſue and take him, becauſe there is none that can deliuer him.

Howe longe (o Lord) wilt thou thus leaue me? Turne backe and deliuer my ſoule, o ſau: me for thy mercies ſake. Take pittie of me thy ſonne, whom thou haſt begotten in the greate greiſe of thy paſſion, and doe not ſoe attende to my wickednes, that thou forgett thy goodnes. What Father is there, who ſeeing his ſonne in danger, doth not endeuoure to ſet him free? or what ſonne is there, whom his Father doth reſuſe to correct with the ſtaffe of his pittie?

Where.

Wherefore o Lord and Father, albeit I am a sinner, yet I doe not cease to be thy sonne, because thou hast made me, and newe made me againe, like as I haue sinned, soe correct and amend me, and being by the staffe of thy fatherlie pittie corrected and amended, commit me to the care and custodie of thy onely begotten sonne Iesus Christ our Lord. Is it possible for a woman to forget the childe of her owne wombe? And albeit shee shoulde forget it, yet thou (o most louinge Father) hast promised not to forget the same.

Beholde I cry, and thou dost not heare me, I am afflicted with greife, and thou dost not comfort me. What shall I say, or doe, being in this extreame miserie? Alas I am altogether comfortles, and which is worse, am chased forth of thy presence. Wretchethat I am, from howe greate good into howe greate euill am I fallen? Whither did I attempt to goe, and whither am I come? Where am I, and where am I not? howe is it, that I that did sighe after heauen, doe nowe sighe through soe great tribulation? I haue sought comforte, and haue founde affliction. And truly it is better for me, not to be, then to be without thee, o sweete Iesu. It is better not to liue, then to liue without thee, the onely true life.

Where

Where are nowe (o Lord Iesu) thine accustomed mercies? Wilt thou be displeased with me alwaies? Be appeased I beseeche thee, and take pittie of me, and turne not away thy louinge face from me, who to redeeme me, hast not turned away thy face from those that did stocke and spit vpon thee. I confesse that I haue sinned, and my conscience doth adiudge me worthy of damnation, neither is my pennance sufficient to make satisfaction, neuerthelesse it is a thinge infallible, that thy mercie doth surmount all offence whatsoeuer, be it neuer soe abominable.

Wherefore (o most mercifull Lord) I beseeche thee doe not write any malicious bitternes against me, neither enter into iudgment with thy seruant, but according to the multitude of thy mercies, blot out mine iniquities. Woe be to me at the day of iudgment, when the bookes of our consciences shalbe opened (wherein our actions are registred) when of me it shall openly be proclaimed: See heere the man, and his deedes committed. What shall I doe, o Lord my God, at that dreadful day, when the heauens shall reueale mine iniquitie, and the earthe shall beare witnes against me? Verilie I shall be mute and able to say nothings. but holding downe mine head through shame and confu-

confusion, I shall stande before thee flaking and blushing.

Alas what shall I say? I will call and crie vnto thee o Lord my God. Why am I consumed being silent? Neuerthelesse if I speake, my greife will not cease: and if I holde my peace, I shall inwardlie be tormented with vnspeakeable bitternes. Weepe o my soule, and make lamentation as a younge married woman for the death of her newe married husbande, weepe and bewaile thy miserie, for that thy bridegroome (which is Christ) hath forsaken thee.

O anger of the almightie, rushe not vpon me, because thou canst not be contained in me; verily there is nothing in me, that is able to sustaine thee. Take pittie of me, least I despaire of thy mercie, that by despairing of my selfe, I may finde comforte in thee. And albeit I haue donne that, for which thou maiest iustly condemne me, yet thou hast not lost thy accustomed propertie of shewing mercie and pittie. Thou o Lord, dost not desire the death of sinners, neither dost thou take pleasure in the perdition of those that die: nay rather that those that were deade might liue, thou thy selfe hast died, and thy death hath beene the death of that death that was due to sinners. And if thou dying, they haue liued,
grauat

graunt o Lord (I beseeche thee) that thou
liuing, I may not die. Let thy heavenly
hande help me, and deliuer me from the
handes of those that hate me, least they
insult, & reioyce ouer me, saying, we haue
deuoured him.

Howe is it possible (o good Iesu) that
euer any one can despaire of thy mercie,
who when we were thine enemies, hast
redeemed vs with thy precious blood, and
hast reconciled vs to God? Beholde o Lord,
protected with the shadowe of thy mer-
cie, I runne (crauing pardon) to the throne
of thy glorie, calling and knocking, vntill
thou take pittie of me. For if thou hast
called vs to pardon, euen when we did not
seeke it, by how much more shall we ob-
taine pardon, if we aske it? Remember not
thy iustice (o most sweete Iesu) towards
me a sinner, but be mindeful of thy meek-
nes towards me thy creature. Remem-
ber not thine anger towards me guilty,
but be mindefull of thy mercie, towar-
des me in miserie. Forgett my pride, pro-
uoking thee to displeasure, and weigh
my wretchednes, imploring thy fauoure.
For what doth thy sacred name Iesu
signifie, sauing onely a Sauour? Where-
fore, o Sauoure Iesu, be thou my suc-
coure and protection, & say vnto my soule,
I am thy saluation.

I doe

I doe presume very muche of thy diuine bountie, because thou thy selfe dost teache vs to aske, seeke, and knocke at the dore of thy mercie. Wherefore I doe aske, seeke and knocke at thy dore, as by thy wordes thou hast admonished me to doe. Thou therefore, o Lord, that wiltst me to aske, graunt that I may receiue. Thou that dost couंसell me to seeke, graunt me likewise to finde. Thou that dost teach me to knock, open vnto me knockinge at the dore of thy mercie. Recouer me being diseased, repaire me being crased, raise me being deade.

Vouchsafe likewise soe to direct and gouerne all my senses, thoughtes, and actions in that which is pleasing vnto thee, that from hence forth I may faithfullie serue thee, I may liue and giue my selfe wholly vnto thee. I knowe, o Lord, that by reason thou hast made me, I doe owe my selfe vnto thee, and by reason thou hast redeemed me, and hast been made man forme, I doe owe (if I had it to giue thee) much more then my self vnto thee, by how much greater then me thou art, who hast giuen thy selfe for me. Beholde I hau nothing els to giue thee, neither can I giue thee this without thee: take me therefore and drawe me vnto thee, that I may be thine by imitation and affection,

fection, like as I am by condition, and creation. Who liuest and raigest world without end. Amen.

A profitable Prayer.

CHAPT. XL

O Lord God almightie, who art Trinitie in vnitie, who art alwaies in all thinges, and wert before all thinges, and wilt be in all thinges euerlastingly, one blessed God during all eternitie. To thee (this day and all the dayes of my life) I comende my soule, my bodie, my seeing, hearing, taste, smelling and touchinge, all my cogitations, affections, wordes, and actions, all thinges that I haue without & within me: my sense, and vaderstanding, my memorie, faith, and beleife, and my constancie in well doinge: all these I comende into the handes of thy powerfull protection, to the end, that all the nightes and daies, howers and moments of my life, thou wilt vouchsafe to preserue them.

Hearc me, o sacred Trinitie, and preserue me from all euill, from all scandall, from all offence mortall, from all the deceiptes and vexations of the diuell, and of mine ennemies visible and inuisible, by the

the prayers of the Patriarchs, by the merits of the Prophets, by the suffrages of the Apostles, by the constancie of Martyrs, by the faith of Cōfessors, by the chastity of Virgins, and by the intercession of al those Saints and holy men, that haue pleased and faithfullie serued thee since the worlde began, roote out of my hart all vaine glorious ostentation, and increase in me the spirit of compunction, appease my pride, and make perfect my humilitie. Stirre me vp to teares and contrition, and mollifie my hart being as harde as a stone.

Deliver me, o Lord, and my soule from all the snares of my ghostlie enimie, and preserve me in the performance of that, which is most pleasing vnto thee. Teache me to doe thy will, o Lord, because thou art my God. Giue me (o Lord) a perfect sense and intelligence, wher by I may be able to knowe and acknowledge thy maruailous greate kindenesse. Graunt that my petitions may be such, as that they may be pleasing to thee, and profitable to my selfe. Graunt me teares proceeding from my whole affection, which may be able to dissolue the bandes of my finnes.

Hear me, o my Lord and my God. Hear me, o light of mine eies. Hear what I demaunde, and graunt that thou mayest heare what I demaunde. If thou despise

despise me, I shall perishe and be consumed, if thou respect me, I shalbe receiued. If thou examine my righteousnes, I shalbe founde to be as a deade man, sinking throughe rottennes: but if thou beholde me with the eie of thy mercie, thou wilt therby raise me (being through sinne like a corrupt carkase) from the sepulcher of mine iniquitie. Whatsoever o Lord thou hatest in me, expell and roote out of me, and plante in me the spirit of chastitie and continencie, to the end that whatsoever I shall demaunde of thee, in my demaunde I may not offende thee.

Take from me that which is hurtfull, and giue me that which is profitable. Giue me a medicine o Lord, by which the soares of my soule may be healed. Bestowe vppon me, o Lord, thy feare, compunction of hart, humilitie of minde, and a conscience free from all sinne. Graunt me grace o Lord, that I may alwaies be able to liue in charitie with my brethren, not forgetting mine owne sinnes, not prying into those of other men. Pardon my soule, Pardon my sinnes, Pardon mine offences, Pardon mine abominations. Visitt me being weakened, cure me being diseased, refresh me being wearied, raise me being deade.

Giue me (o Lord) a harte, that may feare thee, a minde that may loue thee.

a sense that may conceine thee, eares, that may heare thee, eyes, that may see thee. Take pittie (o God) take pittie of me, and beholde me from the sacred seate of thy sacred maiestie, and illuminate the darkenes of my harte with the bright beames of thy light. Giue me (o Lord) discretion to be able to discerne betweene good and euill, and endue me with an vnderstanding, that is alwaies watchfull. I humbly craue pardon of all my sinnes, I humbly craue it (o Lord) of thee, from whom, and by whom, I hope to finde fauoure in time of necessitie.

O Marie mother of God, mother of Iesus Christ our Lord, thou sacred and vnspotted virgin, vouchsafe to make intercession for me vnto him, who made thee a worthy temple for himselfe to dwell in. O S. Michael, S. Gabriel, S. Raphael, o holy quires of Angells, and Archangells, of Patriarches and Prophetes, of Apostles and Euangelists, of Martyrs and Confessors, of Priests and Leuites, of Monkes and Virgins, and of all such as haue liued righteously, I presume to beseeche you (euen for his sake, by whome you haue been elected, and by whose contemplation, you are soe much delighted) that you will be pleased to pray for me a poore sinner vnto him our God, that I may be deliuered from
the

the furious iawes of the infernall feinde,
and from that death, which shall neuer
haue end. Vouchsafe o Lord according to
thy meekenes and vnspeakeable mercie,
to make me partaker of eternall felicitie.

Graunt (o Lord Iesu) that Priestes may
liue in concorde and amitie, and that Kin-
ges and Princes, ruling as they ought to
doe, may be vnited in peace and tranquil-
litie. I humbly craue grace (o Lord) for
the whole Catholique Church, for men &
woemen, for Religious persons, and for
secular people, for all Christian magistra-
tes, and for all that beleue in thee, and la-
boure for thy holy loue, that they may
perseuer in doing well, all the dayes of
their liues. Graunt o Lord and king eter-
nall to Virgins, chastitie; to Religious per-
sons that haue dedicated themselues vnto
thee, the giift of continencie; to married
folkes, holinesse; to suche as are truly sor-
rowfull for their sinnes, forgiuenesse; to
widowes and orphans succour, protection
to those that are poore; to pilgrims a safe
returne; comforte, to such as mourne, to
the faithfull departed, the repose of hea-
uen, to marriners and such as sayle on the
sea, their desired porte or hauen, to those
that haue attained to perfection, grace to
perseuere, to beginners and proficientes in
vertue, grace to doe better, to sinners and

to suche as offende (as to me poore Wreche) that they may speedily amende.

O most milde and mercifull Lord and Sauour, the sonne of the liuinge God, the worldes redeemer, amongst all men, and in all thinges, I confesse my selfe to be a miserable sinner; neuerthelesse I beseeche thee most sweete and soueraigne father, that thou wilt not cast me as an abiect out of thy fauour. Yea rather o Lord, thou King of Kinges, who hast determined and decreede the length of each mans life, graunt me a deuoute desire to amend mine; Stirre vp my sluggishe soule, to the end that att all times, and in all thinges, it may seeke, desire, loue, and feare thee, who in al places art three and one, and putt in practice that which is pleasing vnto thee.

Especiallye I beseech thee, o holy father who art blessed and glorious for euer, that thou wilt mercifullie preserue all those that in their prayers, are mindfull of me, & haue commended themselues to mine, albeit little worthe and of noe valewe: those likewise that haue shewed towards me, any deede of charitie or pittie, or are ioyned to me in blood and affinitie, as well those that are deade, as those that yet liue in this mortall bodie, to the end (that thou guiding and assisting them) they may not perishe euerlastingly. In general I

rall I beseeche thee, o Lord , to aide and succoure all Christians that are yet liuinge, and on those that are deade, to bestowe absolution, and life euerlasting.

Finallie (o Lord) I most humbly and hartely beseeche thee , (who art α and ω the beginning and the ending) that when the time is come that I must die, thou wilt be a milde and mercifull iudge, and a perpetuall protector to me against the accusations and snares of the diuell my ancient aduersary, admitting me, for euer into the societie of the holy Angells , and of all thy Saints in thy heavenly cittie , where thou art blessed and prayesed during all eternitie. Amen.

*A deuoute Prayer in memorie of
Christs passion.*

CHAPT. XLI.

O Lord Iesu Christ , my redemption, mercie and saluation , I praise thee, and giue thee thanks , albeit farre inferior to thy benefits , albeit wholly voide of deuotion and seruour, albeit leane and without the desired farnes of that most sweete affection, which thou dost require, neuerthelesse my soule doth render thee thanks such as they are, which althoughe

they are not suche as I knowe I am boſide to offer, yet they are according to my beſt endeauour. O hope of my harte, o ſtrength of my ſoule, may it pleaſe thy omnipotent worthines to accompliſhe, what my wonderfull greate weakenes doth attempt to performe, becauſe thou art my life, and the ſcope of mine inrention. And albeit I haue not hitherto deſerued to loue thee ſoe muche as I knowe is due, yet at leaſt I deſire to loue thee, ſoe muche as I ought to doe.

Thou ſeeſt my conſcience o my light, for that my whole deſire (o Lord) is in thy ſight, and whatſoeuer my conſcience doth attempt to doe that is praiſe worthy, I acknowledge that it proceedeth wholly from thee. If that (o Lord) be good which thou doſt inſpire, (yea it is good indeede, becauſe it is to loue thee) graunt that I may doe that, which thou doſt cauſe me to deſire. Graunt that I may loue thee, as muche as thou doſt require.

Beholde I offer thee praifes and thankes-giuing, lett not this giſt of thine be vnprofitable vnto me (o Lord) which thou haſt begunne, and graunt me that, which thou haſt cauſed me to deſire, by preuenting me with thy gracious inſpiration. Transforme (moſt ſweete ſauour) my tepiditie, into a moſt ſeruent loue of thee.

For

For the onely thinge that I desire to attaine vnto (most louing Lord) by this my prayer and memorie of thy passion, is that I may be able to loue thee with a most ardent affection.

Thy goodnes (o Lord) hath created me, thy mercy after my creation hath cleansed me from originall sinne, thy patience after baptisme hath hitherto sustained, nourished, and expected me, being defiled with many other sinnes. Thou, o good Lord, dost expect when I will growe better: and my soule (that it may be able to doe penance and to liue well) doth expect the inspiration of thy gracious fauoure.

O my God, who hast created me, who dost patientlie sustaine, and louingly maintaine me, I hunger and thirst after thee, I desire, sigh, and couet to come to thee. And as a poore distressed childe deprived of the presence of his tender harted father, doth with sighes & sobbes incessantly embrace in his harte the image and semblance of his fauoure: soe fareth it with me, as often as I call to minde thy bitter Passion (which albeir it be not as much as I ought, yet it is as much as I am able (when I call to minde likewise the buffetts and whippes by thee sustained, the greiuous woundes by thee endured, whē I remember in what cruell manner thou

hast been crucified, and killed, in what manner thou hast (by thy deare freindes) beene embaulmed and buried, as often likewise as thy glorious Resurrection, and and admirable Ascension, doe occure to mine imagination.

All these thinges I beleieve most firmly, lamenting with teares, the calamities of my exile in this vale of miserie: my onely hope is the comforte of thy comminge, my cheife desire is to beholde thee face to face in thy heavenly habitation. I cannot but greiue, for that I haue not seene the Lord of Angells, debasing himselfe to conuerse and liue amongst men, that by that meanes he might exalt men to Angelicall conuersation, when God did die who was offended, that man might liue, who had offended: I cannot but greiue, for that I haue not deserued to be present, and to be astonished through admiration of a worke of soe wonderfull and vspeakeable compassion.

Howe is it, o my soule. that the sworde of most sharpe sorrowe doth not peirce thee to the harte, seing thou could'st not be present to see the side of thy Sauour wounded with a speare, seing thou couldst not be present to see the feete and handes of thy maker to be fastned with nayles, nor the blood of thy redeemer to be spilt
on the

on the grounde in that dreadefull manner? Why art thou not drunke with the bitternes of teares, seeing he was made to drinke of the bitternes of gall? Why dost thou not take compassion of the most chaste Virgin Marie, his most worthy mother, and thy most worthy Ladie?

O my most merciful Lady, what fountaines of teares may I affirme to haue flowed from thy most chaste eies, when thou beheldst thy onely sonne (albeit free from all offence) to be bounde, whipt, and flaine in thy presence? In what mournefull manner may I imagin thy dolefull countenance at that time to be blubbered all ouer with weeping, when thou beheldst this thy innocent sonne, thy God and thy Lord to be stretched out vppon the crosse, and that sacred fleshe framed of thy fleshe, to be by those bloodie bouchers soe cruellie rent in peices. With what vnspeakeable greife may I well thinke thy poore harte at that time to be tormented, when thou didst heare those wordes pronounced: Woman behold thy sonne, And the disciple: Beholde thy mother? When thou didst accept the disciple instead of his maister, and the servant in lieu of his Lord?

O that I had beene worthy with S.

H 3

Ioseph

Ioseph to haue taken my Lord downe from the Crosse, to haue embaulmed and buried him, to haue followed or accompanied him to his sepulcher, that I might haue done some little seruice at soe greate a funeral. O that I had with the three blessed Maries, been stricken into amazednes through the bright vision of the Angells, and had heard newes of our Lords Resurrection, newes of my consolation, newes soe much expected, and desired. O that I had hearde (I say) from the mouthe of the Angell: doe you not feare, you seeke Iesus, that was crucified, he is not heere.

O most courteous, most sweete, and most gracious Iesu, when wilt thou cure me of my sorrowe and pensiuenes, for that I haue not seene the incorruption of thy blessed fleshe? For that I haue not kissed the places where thou wert wounded, the places which the nailes had peirced? For that I haue not bedewed with teares of ioy, the scars of thy true bodie? O admirable, inestimable and incomparable Lord and Sauour, when wilt thou comforte and cure me of the greife which I endure? Because my sorrowe will neuer cease to afflict me, as long as I liue (o Lord) seperated from thee.

Take pittie of me, o Lord, take pittie of my soule Thou hast departed, o Lord,
without

without bidding me farewell. Beginninge to mounte vp into heauen, thou hast blessed thy freindes there assembled, and I was not present to see it. Lifting vp thy handes, thou hast beene receiued by a cloude into heauen, and I was not present to beholde it. The Angells haue promised that thou wouldest returne, and I did not heare it.

What shall I say? What shall I doe? Whither shall I goe? Where shall I seeke him, and when shall I finde him? Of whom shall I aske for him? Who will tell my beloued, how muche I loue him? The delight of my harte is changed into desolation, my laughter in lamentation. My fleshe and my harte, haue failed me, o God of my harte, and mine inheritance euertastinglie. My soule hath refused all other comforte and consolation (o God my sweete delight) sauing that which proceedeth from thee alone. For what haue I in heauen, or what doe I desire vpon earth sauing thee alone? I couet after thee, my trust is in thee, I seeke after thee. My hart hath said to thee: I haue sought thy face, thy face (o Lord) will I seeke, turne not away thy face from me.

O most gracious louet of men, thou art the protector of the poore, thou art a friende to suche as are deprived of father

and mother. O most assured Aduocate, take pittie of me a poore distressed orphan, I am as a poore fatherlesse childe, and my soule is as a woman bereaued of her husbände. Vouchsafe gratiouſlie to behold the teares of my distressed orphan-cie and widowhoode, which I offer vnto thee, vntill thou returne, o my God.

May it please thee therfore, may it please thee, o Lord, to manifest thy selfe to me, and I shall be comforted. Graunt that I may see thee, and I shall obtaine what I desire. Make manifest thy glorie, and my ioy wilbe accomplished. My soule hath thirsted after thee, soe hath likewise my fleſhe exceedingly. My soule hath thirsted after God the liuinge fountaine, when shall I come, and be presented before the face of my Lord? When wilt thou come o my comforter, for whome I will wishe, and earnestly waite for?

O that I might once behold my delight which I doe soe muche desire! O howe truly shall I be satisfied, when thy glorie shall appeare, which I doe greatlie hunger to beholde? When shall I become drunke through the plentie of thy heauenlie habitation, for which I sigh soe often? When wilt thou make me to drinke of the riuer of thy pleasure, which I soe greatly thirst and desire? In the interim o
Lord,

Lord, let my teares be my continual foode,
vntill it be saied vnto me: Beholde thy
God; vntill it be saied vnto my soule: Be-
holde thy bridegroom. In the interim,
feede me with my sobbs and weepinges,
nourishe me with my sorrowes and la-
mentations. Peraduenture my redeemer
will come and visit me, because he is full
of mercie: yea, he will not be long in
comminge, because he is full of pittie: To
him be glorie during all eternitie. Amen.

*The end of the Meditations of
S. Augustin.*

A TA

A T A B L E O F T H E
Meditations of S. Augustin,
Bishop of Hyppon.

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 amendment of our life and man-
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 commendation likewise of Gods mercie,
 Chapt. II.

Mans complainte, who for his disobe-
 dience is not hearde of God. Chapt. III.

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FINIS.

THE BOOK
OF
S. AVGVSTIN,
BISHOPP OF
HYPPON,

Commonlye called his Soliloquies;
that is, the secret discourses and
conferences of his soule
with God.



AT S. OMERS,
For IOHN HEIGHAM.

Anno 1624.

THE BOOK

OF

S. A. V. G. S. T. I. N.

FISH HOP

H. C. A.

Compendium of the Fish Hops

and the Fish Hops of the

Fishes of the



AT S. OMERS.

For John H. G. H. A. M.

Anno 1881.

THE BOOKE
OF
S. AVGVSTIN,
BISHOPP OF
HYPPON.

Commonlye called his Soliloquies,
that is, the secret discourses and
conferences of his soule
with God.

Of the vnspeakeable sweetnes of God.

CHAPT. I.



Lord the strength of my soule,
graunt me grace (I beseech
thee) that like as thou knowest
me, I may knowe thee. O my
comforter, manifest thy selfe
vnto me. O light of mine eies, graunt that
I may see thee. Come o ioy of my spirit.
Let me see thee, o delight of my harte. O
life of my soule, giue me grace to loue
thee. O Lord my God my cheife de-
light, and sweetest solace, vouchsafe
to appeare vnto me, for thou art my
life, and all the glorie of my soule.
O desire of my harte, lett me finde thee,

O

O loue of my soule, let me touche thee, O heauenly bridegroome my cheife delight both without and within me, let me embrace thee. Let me possesse thee, o euerlasting blisse, lett me possesse thee in the middit of my harte, blessed life, and soueraigne sweetnes of my soule. Let me loue thee, o Lord my fortitude, my force, my refuge and my deliuerer. Let me loue thee o my God, my helper, my stronge fortress, and my swete hope in all time of distresse. Let me embrace thee the onely true good, let me enioy thee the onely best thinge.

Open mine eares by vertue of thy worde, more peircing thē a two edged sworde, to the end I may heare thy voyce. Let the greatnes of thy voyce be hearde as a thunder from aboue, Let the sea roare, and the fulnes thereof, let the earth be moued, and all thinges in them contained. Enliten mine eies, o incomprehensible light, sende forth thy lightning, and dazell thē, that they may not beholde vanitie. Encrease thy lightning, and dazell and trouble them in that manner, as that fountaines of water may appeare, and the foundations of the whole worlde may be discovered.

O light inuisible, giue me that sight, that may see thee. O sauoure of life, create
in me

in me a newe smell, which may make me runne after thee, in the odoure of thy oyntments. Cure my taste, that it may taste, knowe and discerne, how greaue the multitude of thy sweetnes is, o Lord, which thou hast kept in store for thē that are replenished with thy loue. Giue me a harte (o Lord) that may thinke on thee: a minde, that may loue thee: a memorie, that may muse on thee: an vnderstanding that may knowe thee: a will, that may alwaies be strongly vnitied to thee, the cheifest and most delightfull good. Graunt that I may alwaies wisely and discretely loue thee.

O life, to whom all thinges liue, that life which giueth me life: that life which is my life: that life, by which I liue, without which I die; that life, by which I am rayfed and reuiued, without which I perishe and am consumed: that life, by which I am comforted, without which I am afflicted O liuing life, sweete, and worthy to be beloued, alwaies to be remembred, tell me (I pray thee) where art thou? Where may I finde thee, to the end I may leaue my selfe, and liue in thee? Be neere vnto me in my minde, neere in my harte, neere in my mouthe, neere in my hearing, neere to succoure me in time of affliction: because I languishe through thy loue: because I
dre,

die, whensoever I am without thee, and am rayſed againe to life by thinking on thee. Thy ſmell recreateth me, thy remembrance healeth me. Then ſhall I be ſatisfied and neuer before, when thy glorie (o life of my ſoule) ſhall appeare.

My ſoule greatlie deſireth, and almoſt fainteth, throughe the remembrance of thee, when ſhall I come (o my delight) and be preſented before thee? Why doſt thou hide away thy face, o my ioy, by which I reioyce? Where art thou hidden o beautifull Lord, whom I ſoe much deſire? I ſmell the ſweete ſauoure of thee, I liue, and am delighted in thee, and yet I doe not ſee thee. I heare thy voyce and am reuiued. But why doſt thou hide thy face from me?

Peraduenture thou wilt ſay: Man cannot ſee me and liue. Let me therefore die o Lord, that I may ſee thee, let me ſee thee that I may die to the worlde. I doe not deſire to liue, but to die, for that my deſire is to be diſſolued, and to be with Chriſt. I deſire to die, that I may ſee Chriſt; I reſuſe to liue, to the end I may liue with Chriſt. O Lord Ieſu receiue my ſpirit, o my life receiue my ſoule. O my delight drawe my harte vnto thee. O my delightfull foode, let me feede on thee. O my heade, vouchſafe to direct me, o light of mine eies, enligh-

Enlighten me. O my melodious musique,
tune and order me. O my sweete smell,
reuiue me. O diuine Worde, recreate me.
O my praise, make gladde the soule of thy
seruant Enter into it, o my ioy, that it may
reioyce in thee. Enter into it, o soueraigne
sweetnes, that it may taste and sauoure
those thinges, that are sweete. O eternall
light, shine vppon it. that it may vnder-
stande, knowe and loue thee. For this is
the cause, why it doth not loue thee (if it
doth not loue thee) because it doth not
knowe thee: and the cause why it doth
not knowe thee, is for that it doth not
vnderstande thee. And the cause, why
it doth not vnderstande thee, is for that it
doth not comprehend thy light, and the
light shineth in darknes, and the darknes
comprehendeth it not.

O light of my minde, o bright truth,
o true charitie, who enlightnest euery
man comminge into this worlde, com-
minge I say into the worlde, but not lo-
uinge the worlde, because he that loueth
the worlde, becommeth the ennemy of
God. Expell the darkenes which couereth
the face of the depth of my minde, that
by vnderstanding, it may see thee, that by
seinge, it may knowe thee, and by know-
ing, may loue thee. For whosoever know-
eth thee, loueth thee, and forgetteth
himselfe:

himselfe: he loueth thee more then himselfe: he leaueth himselfe and commeth to thee, that he may be delighted in thee.

Hence it proceedeth o Lord, that I doe not loue thee soe much as I ought, because I doe not perfectlie knowe thee, but because I knowe thee but a little, I loue thee but a little, and because I loue thee but a little, I am but a little delighted in thee. Leauing thee therfore the true internall ioy by louing things externall, aslong as I wante thee onely, I seeke after false freindshippes in those things that are without me. And by this meanes I haue applied my harte to things that are vaine, which with all affection and loue I ought to haue bestowed on thee alone. And soe by louing vanitie, I my selfe am become vaine.

Hence it proceedeth likewise o Lord, that I doe not reioyce in thee, neither doe I adhere to thee. Because I delight in things temporall, thou in things spirituall, my whole minde, thoughtes and wordes are entangled in things transitorie, but thou o Lord, dwellest in things that endure for all eternitie, thou thy selfe being eternitie. Thy habitation is in heauen, mine on the earthe. Thou louest those things that are aboue, I those that are heere beneath. Thou those that are heauenly,

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of S. Augustin.

uenly, I those that are earthly, And when
will these things agree together, that are
soe opposite one to an other?

Of the miserie and frailltie of man.

CHAPT. II.

W Retch that I am, when will my
crowkednes be made correspondent
to thy righteousness? Thou o Lord louest
solitarines, I to be in the companie of
others. Thou louest silence, and I talkinge
and discourse. Thou louest veritie, and I
vanitie. Thou louest cleannes, and I fol-
lowe mine owne filthines.

What neede I say more o Lord? Thou
art truly good, I wicked. Thou art righte-
ous, I vnrighteous: thou art holy, I wret-
ched, thou art iust, I vniust; thou art light,
and I am blinde: thou art life, and I am
deade. Thou art phisique, and I am sicke.
Thou art mirth, and I am melancholy.
Thou art the supreame veritie, and I am al-
together vanitie, like as euerie man liuing.
What shall I then say o my Creator? Heare
me o Creator. I am thy creature, I haue
beeene forelorne, and gone astray; I am
thy creature, and am like to die. I am of
thy making, and am come to nothinge I
am a peece of earthe framed by thee.

I a

Thy

Thy handes o Lord haue made me and fashioned me: those handes, I say, which with nayles were fastned to the crosse for me. Looke I beseeche thee o Lord, vpon the woundes of thy handes, and contemne not me the worke of thy handes. Beholde o Lord my God, thou hast writtē me in thy handes, reade that handewriting, and saue me. Behold I sigh to thee being thy creature, recreate me being my Creator. Beholde, I (whom thou hast made) doe crie vnto thee, thou that art life, reuiue me. Beholde I looke towardes thee being a peece of clay framed by thee; thou art my maker, repaire me.

Pardon me o Lord, for that the dayes of my life are short, and as it were nothinge. What is man, that he durst speake to God that made him? Pardon me talking vnto thee. Pardon thy seruant presuming to speake vnto soe greate a Lord. Necessitie hath noe lawe. My greife compelleth me to speake: the miserie which I sustaine constraineth me to crie vnto the. Beeing therfore sicke, I crie vnto the phisition, being blinde, I hasten vnto the light: being deade, I sigh after life. Thou art my phisition o Iesus of Nazareth, thou art my light, thou art my life. O Sonne of David take pittie vppon me, o fountaine of mercie, be mercifull vnto me.
Heare

Heare what thy sicke patient saith vnto thee. O light, which passest by, expect him that is blinde: lende him thy hande, that he may come vnto thee, and in thy light may see light. O liuing life, recall me that am deade, to life.

What am I, that doe speake vnto thee? Woe be to me o Lord, pardon me o Lord I am an unhappie man; A man (I say) borne of a woman, liuing but a short time, replenished with many miseries: a man (I say) become like vnto vanitie, compared and very well likened vnto senslesse brute beastes. Againe, what am I? An obscure bottomelesse pitt, a clodd of clay, the sonne of anger, and perdition: begotten in filthines, liuing in wretchednes, and being to die in great anguish and distresse.

O wretche, what am I? O miserable man, what shall I be? A vessel of ordure and filthines, a receptacle of rottennes, full of stench and loathsomenes: blinde, needie, naked, subiect to manifold necessities, subiect to miserie and mortalitie, knowing neither my beginning, nor my dyinge day. Whose dayes and life passe and vanish away as the shadow of the Moone; And as the blossomes of a tree growe and sodainely wither away, soe doth the life of man now flowrishe, and forthwith growe to decay. My life (I say) is a life fraile

and brittle, a life, which by how much the more it encreaseth, by soe much the more it decreaseth: by how much the more it hastneth on, by soe much the more it draweth neere to deathe, a life deceitful, like vnto a shadowe.

One while I am merrie and gladde, and presentlie after sorrowefull and sadde. Sometime sounde, and then sodainely sicke, now a liue, and in a shorte time after I shalbe deade; sometimes I make a shew as if I were happie, yet still in miserie; sometimes I laughe, and sodainely after I lament. And all thinges are soe subiect to mutation, as that nothing can be truly saied to remaine stable in the same state, one onely hower of time. Sometimes feare afflicteth vs, at other times some sodaine chance affrighteth vs: sometimes hunger, vexeth vs, at other times thirst tormenteth vs: sometimes heate parcheth vs, at other times colde pincheth vs: sometimes sicknes molesteth vs, at other times sadnes deiecteth vs.

After these followeth deathe before he is expected, bereauing wretched men by a thousande meanes dayly of their liues, and taking them on a sodaine before they be prepared. One dieth of a feauer, an other throughe sorrowe, one fainteth and falleth downe deade through hunger, an
other

other through thirst: one is drowned, an other hanged: one is burned, an other with the teethe of wilde beastes, is torne in peeces and deuoured. One is slaine with the sworde, an other poysoned, an other dieth being by some suddaine accident onely affrighted. And yet a greater miserie then all these, is, that albeit nothing is more certaine then deathe, yet man knoweth not the time of his deathe; and when he thinketh to stande most firme, he is ouerthrowne, and all his hopes come to nothinge. Because man knoweth not when, nor where, nor how he shall die, althoughe it be a thinge assured, that he must die.

Beholde o Lord how greate mans miserie is, in which I am, and yet I am voide of feare: Beholde how greate the calamitie is, which I sustaine, and yet I am voide of sorrowe, and doe not crie to thee. I will crie vnto thee, o Lord, before I passe out of this life, to the end my passage may be nothinge els, but to remaine perpetuallie with thee. I will therfore make knowne and discouer my wretchednes, I will confesse and will not be ashamed to disclose my vildenes. Helpe me, o my force, by whom I am vphelde; succoure me o my strength, by whom I sustained; come o light, by which I see; appeare o glorie, by which

which I reioyce, appeare o life, in which I may liue, eternallie blessed, euen thou o Lord my God.

Of the admirable light of God.

CHAPT. III.

O Light, which ould Tobias being blinde, did see, when he taught his sonne the way of life. That light, which Isaac (albeit his corporall eies failled him) sawe within him, when outwardlye he foretolde to this sonne thinges that were to come. That inuisible light (I say) that see the plainly the vnspeakeable depthe of mans harte. That light, which Iacob did see, when he prophesied of future euent to his children, according to that, which thou didst inwardly dictate vnto him. Beholde (o Lord) darknes doth ouershadowe the face of the bottomlesse depth of my minde, thou art light. Beholde an obscure mist doth ouerwhelme the waters of my harte, thou art the truthe.

O Worde, by which all thinges were made, and without which was made nothing. That Worde, which is before all thinges, and before which, there was nothing. That Worde, which gouerneth all thinges, without which all thinges are nothing.

thing That Worde, which in the beginning hast saied; Let light be made, and it was donne. Say likewise to me, let light be made, and let it be donne, and let me see the light, and knowe whatsoeuer is not light. because without thee, darknes wil be vnto me as light, and light as darknesse. And soe without thy light there is noe veritie; there is nothing els but errour and vanitie: there is confusion, and noe discretion, there is ignorance, and noe knowledge; blindenes, and noe seeing: going astray, and noe walking in the right way: deathe, and noe life.

Of the mortalitie of mans nature.

CHAPT. IV.

BEholde o Lord, where light is absent, there deathe is present: nay deathe is not there present, because deathe is mee-
relie nothinge. For by deathe we tende to nothinge, whilst by sinne we feare to doe nothing. And truly o Lord, this iustlie hap-
neth vnto vs, for we receiue according to our actions, whiles (like a flowinge riuer) we runne, and come to nothinge: because without thee, there is made nothing, and we by doing nothing, come to be nothinge: For without thee we are
I s nothing.

nothing, by whom all things are made, without whom there is made nothing.

O Lord God, thou diuine Worde, by whom all things are made, without who is made nothing. Woe is me poore wretche soe often blinded and deprived of sight, for that I want thee, being the true light. Woe is me poore wretche soe often wounded, for that I want thee the soueraigne salue, by which we are cured. Woe is me poore wretche soe often deceiued, for that I want thee, being the truth by which we are directed. Woe is me poore wretche soe often going astray, for that I want thee, who art the true way. Woe is me poore wretche soe often deade, for that I want thee, who art the life by who we are reuiued. Woe is me poore wretche soe often brought to nothing, because thou art the diuine Worde, by whom all things are made, & I want thee, without whom nothing is made.

O Lord God, thou diuine Worde, who art the light, by whom light was made, who art the way, the truth and the life, in whom there is nether darknes, error, vanitie, nor death. Thou art the light, without which darknes blindeth vs; thou art the way, without which error deceiueth vs; thou art the veritie, without which vanitie allureth and deludeth vs; thou art the
life,

life, without which death vanquisheth vs.
 Say the worde (o Lord) let light be made,
 that I may see the light, and eschewe dar-
 kenes; that I may see the way, and shunne
 error; that I may see the veritie, and auoide
 vanitie; that I may see life, and escape dea-
 the.

Enlighten me o Lord and my light, my
 light and saluation, whom I will feare:
 my Lord, whom I will prayse: my God,
 whom I will honor: my Father, whom I
 will loue; my bridegroom, to whom and
 for whom onely I will liue. Enlighten me
 o Lord and my light, enlighten me (I say)
 thy poore blinde seruant, sitting in dark-
 nes and in the shadowe of deathe, and
 guide my feete into the way of peace, by
 which I may enter into the place of thy
 glorious tabernacle, euen into the house
 of God, with wordes of exultation and
 confession. For true confession is the way,
 by which we arriue vnto thee the true
 way, by which we leaue wandering out
 of the true way, and returne, vnto thee
 the true way, euen the true way of life.

What it is to become nothing.

CHAPT. V.

I will therefore make knowne and con-
 fesse my miserie vnto thee, o father
 Lord

Lord of heauen and earthe. Because I am become wretched, and as one turned to nothing, and I knewe it not: because I wanted thee, who art the truth. My sinnes wounded me, and I felt it not, because I wanted thee, that art my life. They brought me to nothing, because I wanted thee, who art the Worde, by whom all thinges are made, without whom nothing is made; Being therfore without thee, I became nothing. because that is nothing, that bringeth vs to nothing. All thinges that were made, were made by thy Worde: But how were they made? God behelde all thinges he had made, and they were exceeding good. All thinges therfore that are made, are made by the Worde, and all thinges that are made by the Worde, are exceeding good. Whie are they good? Because all thinges are made by the Worde, and without it is made nothing, for that there is nothing good, which proceedeth not from God the supreme good.

Contrarie wise, that is euill, which containeth in it selfe noe good, and this euill is a meere nothing, for that euill is nothing els, but the want of good, euen as blindness is nothing els, but the want of sight. Euill therefore is a meere nothing, because it is made without the Worde,
without

Without which, there is made nothing. And that is to be accompted euill, which wanteth that good, by which all things whatsoeuer are made. But those things that are not, are not made by him, and consequentlie they are nothing. This therefore is the cause, why those things are euill, which are not made, because all things, whatsoeuer are made, are made by the Worde, and all things that are made by the Worde, are good. And sithence all things that are made, are made by the Worde, those things, that are euill, are not made by him.

It remaineth therefore, that all things, that are not made, are not good, because all things, that are made, are good: whence it followeth, that those things are euill, which are not made, and consequentlie are nothing. because without the Worde there is made nothing. Euill therefore is nothing, because it is not made. What is it then, if it be not made? Surelie nothing els but the priuation, and want of that good, by which good is made. Wherefore to be without the Worde is euill, which cannot properly be saied to be, because without the Worde there is nothing.

But what is it to be separated from the Worde? If you desire to knowe this, heare first what the Worde is. The diuine worde saith

saieth of himselfe; I am the way, the truth, and the life. To be separated therefore from the Worde, is to be without the way, the truth, and the life, & therefore to be without him, is to be nothing, and consequently euill, because it is separated from the Worde, by which all things were made exceeding good. To be separated therefore from the Worde, by which all things were made, is nothing els, but to cease to be, and returne to nothing, because without the worde there is nothing; wherfore as often as thou dost swarue from that which is good, thou dost separte thy selfe from the Worde (which is the true good) and soe thou becommest nothing, because thou art without the Worde, without which there is made nothing.

Beholde (o Lord) thou hast enlightned me, to the end, I might beholde thee, by which meanes I haue seene and knowen my selfe: being now assured, that as often as I haue been seperated from thee, I haue become nothing, because I haue forgotten thee the onely true good, and soe by that meanes haue become euill. Poore wretche that I am, how came it to passe, that I did not knowe care this time, that forsaking thee, I became nothing? But why doe I demaunde that question? For how coulde I desire to knowe thee, if I
was

was nothing? We knowe full well, that euill is nothing, and that which is nothing hath noe being; that likewise which is not good, hath noe being, because it is nothing. If therefore I was nothing, when I was without thee, I was as nothing, and like vnto an image or idoll, which is nothing: which hath eares and heareth not; nostrills and smelleth not, which hath eies, and seeth not, which hath a mouth, and speaketh not; which hath handes, and handeleth not; which hath feete and walketh not, and finally hath the forme and shape of the members of a man, without the vse and feeling of them.

*Of the miserable estate of the soule
being in sinne.*

CHAPT. VI.

Along therefore as I was without thee, I was not, for that I was nothing, and therefore I was blinde, deafe, and vn sensible, because I did neither discern what was good, nor shunne that which was euill: neither did I feele the greife of the woundes which I receiued, nor see the darknes, in which I liued: and the reason was, for that I was without thee the true light, enlightning euerie man coming
into

into this worlde. They haue wounded me (alas) and I haue not greiued; they haue violently drawen me, and I haue not felt it: because I was nothinge, for that I was without life, to witt the diuine Worde, by which were made all thinges.

For this cause o Lord, and my light, mine enimies haue donne to me whatsoeuer they woulde, yea they haue striken and stripped me, they haue defiled and depraued me, they haue wounded, and killed me, because I departed from thee, and became as nothing without thee. Woe is me o Lord and my life, who hast made me, woe is me my light, who hast directed me. O Lord my God defender of my life, take pittie of me, and raise me fro deathe. for thou art my hope, my strenght, my force, and my comfort in time of aduersitie, beholde mine enimies, and deliuer me.

Let those that hate me, flie before me, and lett me liue in thee by thee. For they (o Lord) behelde me, and seeing me without thee, they haue despised me. They haue deuided amonge them, the garmets of vertues, with which thou hadst adorned me, they haue made as it were their highe rode way, passing to and fro ouer me, and treading me vnder their feete, they haue defiled thy holy temple, leauing me desolate,

late, and oppressed with greife. I went after them being blinde and naked, and intangled in the ropes of sinnes: they drew me rounde about after them from one sinne into an other, and from one filthines into an other, and I went (as one driven) before the, hauing not the force to withstande them I was a slaue, and slauerie was pleasing vnto me. I was blinde, and blindness was delightfull vnto me; I was bounde, neither did I abhorre my bandes; I thought soure to be weete, and weete to be sower. I was wretched and in miserie, and I knewe it not:

And the reason was, because I was without the Worde without which was made nothing, by which al thinges are preserued, & without which all thinges returne to nothing. For as by him al thinges were made, and without him was made nothinge: euen soe by him al thinges are preserued, that are contained either in heauen, or in earthe, or in the sea, or in the bottomlesse depthe. Neither woulde one parte stick to an other in a stone, or in any other thinge treated, if they were not preserued by the Worde, by which al thinges were framed.

Let me therefore stick & adhere to thee o diuine Worde; for that as often as I haue wandered away from thee, I should haue withered away in my selfe, if thou
(who

(who didst first create me) hadst not re-
created me. I haue sinned, and thou hast
visited me. I haue fallen, and thou hast rai-
sed me. I haue been ignorant, & thou hast
taught me. I haue been blinde, and thou
hast enlightned me.

*Of the manifolde benefits of al-
mightie God.*

CHAPT. VII.

O My God, graunt that I vnworthy
wretch may see, how much I am
bounde to loue thee. Graunt that I may
see, how I am bounde to praise thee Graunt
that I may see, how much I am bounde to
please thee.

Thunder (o Lord) from aboue with a
greate and stronge voice, into the internall
care of my harte; teache me and saue me,
and I will praise thee: who when I was
nothing, hast created me; who, when I
I was in darknes, hast enlightned me; who,
when I was deade, hast raised me; who
with all manner of good thinges from my
very youthe, hast fed and refreshed me;
nourishing me with thy greatest giiftes
and graces, being a poore vnprofitable
worme, stinking through the abomina-
tion of mine iniquities.

Open

Open vnto me (o key of Dauid) who openest, and noe man shutteth against him, to whom thou openest: who shutteth, and noe man openeth to him, against whom thou shuttest: open vnto me, the doore of thy light, that I may enter in and see, and knowe, and with my whole hart confesse vnto thee, for that thy mercy towardes me is greate, and thou hast deliuered my soule from the lowest hell.

O Lord our God, how wonderfull and worthy to be praised is thy name in the whole worlde! What is man (o Lord) that thou art mindfull of him, or the sonne of man, that thou visitest him? O Lord the hope of good men, and their towne of defense. O God the life of my soule, by which I liue, without which I dy. O light of mine eies, by which I see, without which I am blinde. O ioy of mine harte, and comfort of my soule, graunt that I may loue thee with all my harte, and with all my minde, and with all the force and strenght that I haue, because thou hast loued me first.

And whence hapneth this vnto me, O Creator of heauen, earthe and of the bottomlesse depthe, who needest not my goodes? Whence hapneth this vnto me, that thou shouldest in this sorte loue me? O diuine wisdome, who openest the
mouthes

mouthes of those that are dumbe . O diuine Worde , by which all things were made . Open my mouth , giue me wordes of thanksgiuinge , that I may rehearse all the benefitts , which thou hast bestowed vpon me from the beginning .

Beholde I confesse therefore , to haue receiued my being from thee ; because thou hast created me , and hast preordained to create me , and to number me amonge thy creatures from all eternitie , yea from the beginning , and before thou madest any thinge , before thou didst extend the heauens , before the bottomeles depthes had their being , before the worlde was framed , before the mountaines or hills were founded , before riuers flowed : before thou didst make any of those thinges , which thou hast made by thy worde , thou didst foresee by the infallible prouidence of thy truth , that I should be thy creature , preordaining soe of me by thy diuine pleasure .

What hath caused thee to doe this for me (o most louing Lord) most glorious God , most mercifull Father , most powerfull and for euer most pittifull creator ? What meritts of mine , what grace did deserue the same ? that it should please thy diuine maiesty soe graciously to create me ?

Thou hast created me , when I had noe being ,

being, and of nothing thou hast made me something: But what something? Surely not water, nor fire, not a foule, or a fish, not a serpent, or any brute beaste, not a stone, or a pease of timber, nor of those kinde of creatures, which haue nothing els but their being, nor of those, which be, and growe onely. Not of that sorte, which be, growe, and haue feeling onely; but surpassing all these, it hath pleased thee to make me of the number of those, which be onely, for that I am; and of the number of those, which be, and growe onely, for that I am, and doe growe; and of the number of those, which be, doe growe, and haue feeling, because I am, doe growe, and haue feeling, yea thou hast created me almost equall to the Angells, because I haue receiued from thee common with them, the giift of reason, wherby to knowe thee.

Neuerthelesse I haue saied (almost equall) for that they alreadie haue the happy knowledge of thee, by seeing thee as thou art, but I by hope onely. They, by beholding thee apparantlie face to face, I obscurelie as it were in a looking glasse: They plainelie and perfectlie, but I partlie onely.

Of the future dignitie of man.

CHAPT. VIII.

WHen that therefore which is perfect is arrived, that which is partly onely shalbe disannulled, which will be, when we shall be admitted to beholde thy face apparentlie. What will then hinder vs to be almost equall to the Angells? whom thou (o Lord) at that time wilt crowne with a crowne of hope, which is adorned with glorie and renoune: whom thou wilt grace as thy friends, yea we shalbe in all things like, and equall to the Angells. Thy truth doth likewise testifie the same, saying; They are equall to the Angells, and are the sonnes of God. What are they but the sonnes of God, if they are equall to the Angells? They shall without doubt be the sonnes of God, because the sonne of man is become the sonne of God.

Through this consideration I durst boldly affirme, that man is not onely almost equall to the Angells, noe not equall onely, but higher in dignitie and surpassing the Angells, because man is God, and God is man, not an Angell. Wherefore I durst auouch, that man is the most excellent of all crea-

all creatures: because the Worde, which in the beginning was God with God; the Worde, by which God sayed: let light be made, and light was made, to witt, the Angelicall nature; the Worde, by which God in the beginning created all thinges, the same Worde hath become fleshe, and dwelt in vs, and we haue seene the glory of it. Loe this is the glorie, by which I glorie, whensoever I glorie, as I ought. Loe this is the ioy, by which I reioyce, whensoever I reioyce as I shoulde, euen thou o Lord my God, the life, and onely glorie of my soule.

I confesse therefore vnto thee (o Lord my God) that thou hast created me, in a manner equal to the Angells, in that thou hast created me capable of reason: for that by meanes of thy diuine Worde, I am in possibilitie to become equall to the Angells, that by meanes of thy onely begotten Worde, I may be adopted to be thy sonne (o Lord) to be thy sonne I say, by the meanes and merits of thy beloued sonne Iesus Christ, in whom thou hast beene well pleased, being thy onely sone, and heire, and our onely Lord and redeemer, enlighthner, and comforter: being our aduocate with thee, and the light of our eyes; who is our life, our Sauour, and our onely hope, who hath loued vs more then
himselfe,

himselfe, by whom we haue an assured trust and confidence, and accessse to come to thee, because he hath giuē them power to be the sonnes of God, that beleue in his name.

I will for euer o Lord, praise thy holy name, who by creating me according to thine owne image and likenes, hast made me capable of soe greate glorie, as to be the sonne of God.

The trees, stones, and all things els whatsoeuer, that are moued, or growe, in the ayre, or in the sea, or on the earthe, haue not this priuledge and prerogatiue, because thou hast not giuen them power by meanes of thy Worde, to be the sonnes of God, for that they are deprived of reason, because this power doth depende of the reason, by which we knowe God. But he hath giuen this power to men, whom he hath created reasonable according to his owne image and likenes. And I (o Lord) like as by thy grace I am a man, soe likewise by thy grace, I am in possibilitie to be thy sonne, which is a prerogatiue which they cannot attaine vnto.

Whence proceedeth this soe greate a good vnto me o Lord, the most soueraigne truth, and true soueraignie, the original and beginning of all creatures? What is the cause hereof o Lord, that I shoulde
be able

be able to become thy sonne, and they cannot? Thou art the cause (o Lord) who remainest for euer, who hast created as well the one as the other. Thou hast created both men and beastes, the stones, and the greene grasse growing on the groude. There were not any precedent meritts or precedent grace, because thou hast created all thinges, being moued there vnto by thy onely goodnes. All creatures before their creation were equall in meritts, for that they were all voide of meritts.

What then hath caused, thy goodnes to be more liberall towards me thy creature, whom thou hast endewed with reason, then towards all others that are voide of the same? Why am not I like vnto all them, or all they like vnto me, or I alone like vnto them? What meritts of mine, what grace or goodnes was there in me to deserue the same? to witt, that thou shouldest make me capable to be the sonne of God, which prerogatiue thou hast graunted to none of them? Be it farr, o Lord, from mine imagination, that I shoulde thinke this to proceede from any meritts of mine. Thy onely grace and goodnes hath been the cause of this, to the end I might be pertaker of the sweetness thereof.

I beseeche thee therefore by that gra-

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ce, by the which thou hast created me, that thou wilt giue me grace, to the end I may be gratefull for this grace receiued from thee.

Of Gods omnipotent power.

CHAPT. IX.

THy omnipotent hande (o God) being still one and the same, hath created Angells in heauen, and wormes on the earth, not being more excellent in the creation of the first, then of the later. For as noe other hande coulde create an Angell: soe noe other coulde create a worme. As noe other coulde create heauen: soe noe other coulde create the least leafe of a tree. As noe other coulde create the body, soe noe other coulde cause soe much as one haire of the heade to be either white, or blacke. But the omnipotent hande of thy maiestie createth all thinges with a like facilitie. Neither is it more possible vnto it to create a worme, then an Angell, nor more impossible to inlarge the heauens then a leafe: it is not more easie vnto it to make a haire, then a body: nor more harde to lay the foundation of the earthe vpon the waters, then the foundation of the waters vpon the earthe. But all thinges, what

whatsoever it woulde, it hath made (as it woulde) in heaven, and in earthe, in the sea, and in the bottomeles depthes, making me likewise amongst all other thinges, euen as it would, could, and knewe how.

Veriely thy hande (o Lord) coulde haue made me a stone, or a birde, or a serpent, or some brute beaste, knowing full well how to doe it, yet woulde not, by reason of thy great goodnes. The cause therefore, why I am not a stone, or a tree, or some brute beaste, is, for that thy goodnes hath otherwise ordained, neither were there any precedent merits of mine, that might claime the same.

*Of the incomprehensible prayse
of God.*

CHAPT. X.

WHat hath caused thee (o Lord) to be soe good and gracious vnto me, and how shall I be able worthily to prayse thee? For as thou hast made me without me, according as it hath pleased thee, soe likewise thou art praysed without me, euen as it pleaseth thee. Thou (o Lord) art thine owne prayse. Let thy workes prayse thee, o Lord, according to the multitude

of thy greatenes, albeit thy prayse be incomprehensible. It cannot be conceiued in thought, nor expressed with wordes, nor perceiued by the hearing, because these are transitorie and fleeting, but thy praise is eternall and euerlasting.

The thought hath his beginning and likewise his ending, the voyce yeildeth forth a sounde, and the sounde sodainelie passeth away: the eare heareth, and the hearing quickly ceaseth without making any long stay: but thy praise endureth perpetually.

Who then can worthily praise thee? or what man is able to expresse thy praise, seeing thy praise is not transitorie, but durable for all eternitie? That man praiseth thee, that beleiueth thee to be thine owne praise. That man praiseth thee, that acknowledgeth that he is vnable to expresse thy praise. In thee (o Lord) is our praise (who art that praise that endureth alwaies) in thee shall my soule be praised.

We (o Lord) doe not praise thee, but thou thy selfe, praysest thy selfe, both by thy self, & in thy selfe, & we likewise haue praise in thee. Then haue we true praise, when we receiue praise frō thee, whē the light aproueth the light, because thou, that art the true light, giuest true praise. As often therfore as we seeke praise and commend-

mendation from any other sauing from thee, soe often we loose thy praise, because that praise passeth away, but thine endureth for all eternitie. If we seeke transitorie praise, we loose that which endureth alwaies: If therefore we desire to obtaine that praise which is euerlasting, let vs not loue that which is transitorie & fleeting.

O Lord my God the eternall praise, from whom proceedeth all praise, and without whom there is noe praise. I am not able to prayse thee without thee; let me possesse thee, and I will prayse thee. For what am I (o Lord) of my selfe, that I shoulde praise thee? Verily I am nothing else but dust, and ashes, a deade dogge turned into carion, a worme, and meere corruption. What am I (o Lord God most powerfull, the breathe and life of euey liuing creature) that I shoulde prayse thee, whose dwelling is eternitie?

Shall darknes praise the light, or death life? Thou art the light, I am darknes: thou art life, I am deathe. Shall vanitie prayse veritie? Thou art veritie, and I am a man wholly addicted to vanitie. How then shall I be able (o Lord) to prayse thee? Shall my miserie prayse thee? Shall that which stinketh, prayse that which is sweete? Shall mans mortalitie (which

is to day, and is gone to morrowe) prayse thee? Shall man presume to prayse thee being but rottennes and corruption, and the sonne of man, being but a worme? Shall he presume to prayse thee, that is begotten, borne, and brought vp in sinne and iniquitie? Verily thy prayse doth not seeme faire and commendable in the mouthe of him, whose life is abominable.

Let thy incomprehensible power therefore (o Lord my God) prayse thee, let thy boundlesse wisedome, and vnspeakeable goodnes prayse thee. Let thy supereminent clemencie, and superabundant mercie prayse thee. Let thy ouerlasting vertue & diuinitie prayse thee. Let thy most omnipotent power, and thy surpassing greate liberalitie and loue (by which thou hast created vs) prayse thee, o Lord God the verie life of my soule.

*Of the hope, which we ought to haue
in God.*

CHAPT. XI.

But I (o Lord) that am thy creature, being placed vnder the shadowe of thy winges, will put my trust in thy goodnes, by which thou hast created me. Permit not that to perish through my malice,
which

which it hath pleased thee to make through thy greate goodnes. Permit not that to perish through my miserie, which that hast vouchsafed to create through thy surpassing greate mercy. For what profit is there in my creation, if I shall descende into corruption?

Hast thou (o God) in vaine created all the children of men? Thou o Lord hast created me, gouerne that which thou hast created. Despise not I beseeche thee the Workes of thy handes. Thou hast made me of nothinge, if thou (o Lord) doe not gouerne me, I shall againe returne to nothing. For like as, when I was nothing of my selfe, thou hast made me of nothing. soe, if thou doe not gouerne me, I shall againe of my selfe returne to nothing.

Helpe me (o Lord) and my life, that I may not perishe through my wickednes. If thou (o Lord) hadst not created me, I were nothing, now (for that thou hast created me) I am something. If thou doe not gouerne me, I shall cease to be something, and returne to nothing. For neither my merits, nor any speciall grace in me, haue compelled thee to create me, but thy gracious goodnes and mercie. Let the same loue of thine (o Lord my God) which hath heeretofore enforced thee to create me, enforce thee now likewise to gouerne

me. For what doth it profit me, that thy charitie hath constrained thee to create me, if I perishe in my misery, and thy right hande doe not rule me?

Let this thy clemencie (o Lord my God) enforce thee to saue that which is created, which hath enforced thee to create that which was vncreated. Let that charitie cause thee to saue me, which hath caused thee to create me; being it is no lesse now, then it was then, thou thy selfe being that charitie, who art still the same.

Thy hande (o Lord) is not growne short that it cannot helpe me, neither thy eare become short, that it cannot heare me; but my sinnes haue made a diuision betweene me and thee, betweene darknes and light, betweene the image of death, and life, betweene vanitie and veritie, betweene this life of mine, which changeth as the moone, and that of thine, which is still the same.

Of the snares of concupiscence.

CHAPT. XII.

THese are the shadowes of darknes, with which I am ouerwhelmed in the bottomeles dongeon of this obscure prison, in which I lie prostrate groueling
on

on the grounde, vntill the day appeare, and the shadowes be departed, and light be made in the firmament of thy vertue.

Let the voyce of our Lord with power and magnificence pronounce saying: Let light be made, and let the darknes be dispersed, let the drie lande likewise appeare, and let the earthe bring forth greene hearbes, producing the seede and good fruite of the iustice of thy kingdome.

O Lord my father and God, the life, by which all thinges liue, and without which all thinges are to be accompted as deade, permit me not to linger in lewde thoughtes, and deliuer me from proude and loffie lookes, Take from me all carnall cōcupiscence, and suffer me not to be of a bold & boasting minde, but possesse my harte, that it may alwaies thinke of thee.

Enlighten the eies of mine vnderstanding that they may see thee, & not be exalted in thy presence (o glorie euerlasting) but let them thinke humbly, not looking ouer curiously on those wonderfull thinges, that are aboue them. Let them looke vpon those thinges, that are on the right hande, and not vpon those on the left, that are displeasing vnto thee. Let thy eie-lids likewise guide my footesteps, for that thy eie-lids looke into the actions and thoughtes of the sonnes of men.

Break and bruiſe my vnlawfull luſte with thy ſweetenes, which thou haſt reſerued for thoſe that feare thee, to the end I may with an eternall deſire couet thee; leaſt my internall taſte (being through vanities enticed and deceaued) eſteeme bitter to be ſweete, and ſweete to be bitter, darkenes, to be light, and light to be darkenes, that I may eſcape free from ſuch a multitude of ſnares (wherewith all the worlde is replenished) which our ghosly ennemie hath placed in the way of this life that we are to walke in, therby to enſnare the ſoules of ſuch as ſinne. Which he that ſaw it, omitted not to tell vs of, ſaying: Whatſoeuer is in the worlde, is either the concupiſcence of the eies, concupiſcence of the fleſh, or pride of life.

Beholde o Lord my God, the whole worlde is full of the ſnares of concupiſcences, which my ghosly ennemies haue prepared to intrappe me in, and who ſhall be able to auoide them? Verily he, from whom thou ſhalt take away the concupiſcence of the eies, leaſt the concupiſcence of the eies doe entrappe him, from whom thou ſhalt take away the concupiſcence of the fleſh, leaſt the concupiſcence of the fleſhe entice him, and from whom thou ſhalt take away a bolde and boaiſting minde, leaſt pride of life doe craſtely
deceauc

deceau him. O how happie is he, to whō thou shalt afforde this fauoure, because such a one shall passe without danger!

Wherefore I beseeche thee for thine owne sake (o my Redeemer) that thou wilt helpe me, that I may not fall in the sight of mine aduersaries, being taken in the snares, which they haue prepared to entrap my feete, therby to ouerthrowe my soule: but deliuer me (o strength of my saluation) least thine ennimies, which hate thee, haue me in derision.

Arise o Lord my God (thou that art my fortitude) and let thine ennimies be dispersed, let those that hate thee, fly before thee: yea like as waxe melteth away before the face of the fire, euen soe let sinners consume in thy sight: But let me remaine safe, being hidden in the secret place of thy presence, where abounding with all good things, I may reioyce in the companie of thy children.

Listen o Lord God vnto the crie of thy children (who art a father to the fatherlesse, and a mother to such as are in distresse) and stretch forth thy winges, that we may flie vnder them from the face of our aduersarie. O tower of the fortressse of Israel, who wilt neither slumber nor sleepe garding and defending Israel, for that the ennemie doth neither slumber nor sleepe,

Of the miseries of man, and the manifold benefits of almighty God.

CHAPT. XIII.

O Light, not seene by any other light, o brightnes, not behelde by any other brightnes; That light that darkneth all other light, that brightnes, that maketh dimme all externall brightnes,

O light from which all light is deriued, o brightnes, from which all brightnes doth proceede; that brightnes, in comparison of which, all brightnes is but dimnes, all light but darknes. That light, in whose presence, all dimnes is turned into brightnes, all darknes into light.

O supreme light, by noe cloude enclouded, by noe mist diminished, by noe darknes darkned, by noe obstacle enclosed, by noe shadowe seuered and deuided.

O light, which enlightnest all thinges wholly, together, seuerally, and for euer, let me be absorpt by thee into the bottōlesse depth of thy brightnes, that on euerie side I may see thee in thee, and me in thee, and all thinges vnder thee.

For sake me not (o Lord I beseeche thee) least the darknes of my ignorance and sinne

sinne increase. Verilie without thee all thinges are darknes, and sinne vnto me, because nothing is good without thee, the true, sole, and soueraigne good. I confesse and acknowledge, o Lord my God, that wheresoeuer I am without thee, it fareth not well with me, neither without nor within me, because without thee (o my God) I esteeme plentie to be pouertie. I shall then be content and not before, to wit when thy glorie shall appeare.

Giue me grace likewise, o Lord, who art my onely felicitie, that I may confesse my miserie vnto thee; I confesse therefore, that as long as the multiplicite of temporall affaires did disperse and deuide me (following my sensualitie) from one thinge into many, to wit, from the supreme and onely good, that is frō the vnitie of thy goodnes, soe longe I had painefull plentie and plentifull pouertie, pursuing many thinges, and finding content in none, for that I founde not thee within me, the assured, singular, inseparable and sole good, which hauing now gotten, I am noe more subiect to neede: which hauing obtained I am now no more payned and greiued, which hauing now in possession, my whole desire is satisfied.

This is a miserie (me thinke) aboue other miseries to be lamented, to see how
my

my miserable soule doth forsake and abandon thee, in whose company thee is alwaies riche and gladde, and adhereth to the worlde, with whom thee is alwaies poore and sadde. The worlde crieth vnto vs saying, I fade, and thou (o Lord) callest vnto vs, saying, I feede; and yet notwithstanding such is my peruerse miserie, that it maketh choice rather to followe him that fadeth, then him that feedeth me.

This is my infirmitie and disease. Cure the same (o Phisition of our soules) to the end I may with my whole harte acknowledge vnto thee (o Sauour of my soule) the manifold benefits, with which thou hast nourished me from my tender youth, vntill these my ould and last decrepit yeares.

For thine owne sake (o Lord) I beseeche thee, not to forsake me: when I was nothing, thou hast created me, when I was consumed through sinne, thou hast redeemed me, when I was past recouerie, and deade through mine iniquitie, thou hast come downe from heauen vnto me, taking vpon thee my mortalitie: thou I say being a king and Lord soe puissant, hast descended from heauen vnto thy slaue, and seruant, rendring thy selfe captiue to reserue him a liue: yea thou thy selfe hast died, and by dying hast overcome deathe,
to

to the end thou mightest restore me to life, exalting me to my former dignitie, by debasing thy selfe to soe greate pouerty. When I was vterly vndonne, being gone astray, and solde to sinne, thou hast come into the worlde for my redemption, and hast loued me soe dearely, as that thou hast giuen thine owne blood for a ran- some for me: thou hast loued me (o Lord) more then thy selfe, in that thou hast vou- chsafed to die for me.

Thou hast therefore in this maruailous manner, and with soe deare a price, recal- led me from banishment, redeemed me fro seruitude, deliuered me from punish- ment, named me after thine owne name, signed me with thine owne blood, to the end I might alwaies carrie about me a memoriall of thee, neuer suffering it to departe from my harte, who to re- deeme me, didst not departe from the crosse.

With the same sacred oyle, with which thou wert annointed, thou hast annointed me in baptisme, to the end that from thy name (Christ) I might be called a Chri- stian.

Beholde thou hast written me in thy handes, that thou maiest still be mindfull of me, yet with this prouiso, that I be like- wise still mindfull of thee. Thus there- fore,

fore, and after an vnspeakeable manner hath thy grace and mercy alwaies preuented me.

Thou hast likewise (o my deliuerer) deliuered me many times from many and maruelous mighty dangers. When I haue gone out of the way, thou hast directed me; when I haue been ignorant, thou hast instructed me; when I haue sinned, thou hast corrected me; when I haue been sorrowfull, thou hast gladded me; when I haue been in despaire, thou hast cōforted me; when I haue fallen, thou hast rayfed me; when I haue stooode, thou hast vpheld me; when I haue trauailed, thou hast conducted me; when I haue arriued, thou hast entertained me; when I haue slept, thou hast guarded me; when I haue called, thou hast hearde me.

*How God doth continuallie looke into
the actions and intentions
of men.*

CHAPT. XIV.

THese, and many other benefits thou hast bestowed vpon me. (o God the life of my soule) of which to speake, thinke & thanke thee, it ought at all times to be a thinge sweete and pleasing vnto
me,

me, to the end that with all my harte and with all my soule, and with all my minde, and with all my strength, and with all the powers of my soule and bodie, I might alwaies praise and loue thee, for all the benefits, which I haue receiued from thee (O Lord my God) who art the blessed sweetnesses of those that delight in thee.

Howbe it thy eies doe see the many-folde imperfections that are in me. Thy eies, I say, are more shining the sunne, seeing on euerie side all the wayes of men (yea penetratinge the bottome of the bottomelesse depthe) soe that in all places, and perpetuallie, they doe beholde those that liue well, & those that liue wickedly. For sithence thou dost gouerne all thinges, fillinge each one of them, beinge at all times, and in all places wholie present, takinge care likewise of all thinges, which thou hast created, (because thou dost hate none of those thinges which thou hast framed) thou dost consider all my footesteps and paths soe narrowelie, watching night and day ouer my custodie, marking all my waies soe diligently, and looking vppon me perpetuallie, euen as if thou were forgetfull of all other creatures contained in heauen or earth, and hadst care of noe other sauing of me onely.

Thy eie - sight likewise is neither augmented

mented by looking vppon one thinge onely (it being immutable) neither is it diminished by beholding diuerse thinges and innumerable . Because thou dost see many thinges at once (albeit different one from an other) as plainly and perfectly, as if thou didst looke but vppon one onely. Thou therefore dost beholde all thinges at once, after the same manner, as if thou didst beholde but one onely, and all thinges seuerallie, as if they were but one onely; that is, without diuision, variation, or diminishing.

Whence it followeth, that thou being alwaies one at all times, dost without time beholde me wholly at once, and continually, euen as if thou hadst no other thing to thinke vppon, guarding and protecting me in that manner, as if thou were mindfull of me onely, and forgetfull of al others. Because thou art alwaies present, and ready to come vnto me, as often as I am ready to entertaine thee.

Whither soeuer I goe, thou (o Lord) dost not forsake me, vnlesse I first forsake thee, and whersoever I am, thou art there with me, because thou art euery where, to the end that whither soeuer I goe, I might finde thee, by whom I am preserued in my being, least I should perishe without thee, for that without thee, I should presently

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Verilie I confesse, that what thinge or thinges soeuer I vndertake to doe, I am to doe it in thy sight, and that which I vndertake to doe whatsoeuer it be, thou dost beholde more plainelie, then I which am to doe it: because thou art present with me at the doing of euerie thinge, continuallie marking all my thoughtes, intentions, delightes, and actions.

The desires and imaginations of my minde, whatsoeuer they be, are at al times knowen and apparant vnto thee. Thou (o Lord) knowest from whence the spirit or soule of man proceedeth, where it abideth, and whither it goeth, for that thou art he that doth searche into the soules of all men, who knowest best, (being the internall iudge) whether the roote, that bringeth forth the faire leaues, be sweete or or sower, looking likewise narrowlie into the verie pithe or harte of the roote: neither dost thou looke into the intencion onely, but goest further, and by the infallible truth of thy light dost gather, number, see, and seeke out the innermost pithe of the roote thereof, to the end thou maiest render to euerie man, not onely according to his workes, and intention, but alsoe according to the internall harte of the roote, which is hidden, from whence
the

the intention of him that worketh, hath his beginninge.

Thou (o Lord) dost beholde, thy eares doe heare, and thy eies doe see and consider what mine intention is, when I vnder take any thinge whatsoeuer I haue in my imagination, and in whatsoeuer I doe take delectation, thou (I say) dost marke, consider, note, & write the same in thy booke, be it good or euill, that at the day of iudgement (when these thy bookes shalbe opened, and men are to be iudged according to the thinges in them contained) that which is good may by thee be rewarded, and that which is euill punished.

This is that, peraduenture, whereof thou hast forewarned vs saying: I will consider the thinges, that lastly wil happen vnto them. And that likewise (o Lord) which is written of thee. He considereth the end of euerie man: for that in all our doinges, thou dost more narrowly marke the end and scope of the intention, for which they are donne, then the meere act of him that doth them.

Now when I ponder this diligently in my minde (o Lord my God who art terrible to beholde, and of inuincible fortitude) I cannot but be maruailouslie afraied and ashamed, considering the great necessitie we haue to liue iustly and vp-
right.

rightly, we being to doe all our actions in the sight of him that is to be our iudge, who seeth all thinges apparentlie.

That man without the assistance of Gods grace, is able to doe nothing of himselfe.

CHAPT. XV.

O God most powerful and potent ouer the spiritts or soules of all flesh, whose eies behold all the waies of the children of Adam, from the day of their birthe, vntill the day of their death, to the end, thou maiest render to euery man, according to his actions, be they good or euill, teache me (I beseeche thee) how to confesse vnto thee my pouertie, because I haue heretofore vaunted that I was riche and needed nothing, not knowing that I was poore, blinde, naked, wretched, and in miserie, for that I thought my selfe to be something, when I was nothinge. I saied with my selfe, I shall become a wise man, and I became a foole. I thought my selfe to be prudent and discrete, and I was deceiued, for that I nowe perceiue that it is a giift gratis by thee giuen, without whom we can doe nothing, because, vnlesse thou (o Lord) garde the cittye,
he

he watcheth but in vaine, that guardeth
the same.

Thus (o Lord) by leauing me and pro-
uing me, thou hast taught me to know
my selfe, not in respect of thee, that thou
mightst know me, but in respect of me,
that I might knowe my selfe, because (as
I haue already saied) I thought my selfe to
be something of my selfe; neither did I
perceiue that it was thou that didst go-
uerne me, vntill thou didst for a while for-
sake me: whereupon I forthwith fell, by
which I did see and knowe, that it was
thou that didst gouerne me, and that my
fall hapned throughe mine owne faulte,
and my arising againe to grace, by the
meanes onely of thy grace.

Thou hast opened mine eyes (o diuine
light) thou hast awakened and enlightned
me, soe that now I see that mans life is a
temptation vppon earth; neither hath
fraile flesh, or any mortall man liuing, iust
occasion to glorie of himselfe before thee,
or to presume of his iustification, sithence
all the good we haue, be it little or greate,
proceedeth wholly and freely from thee,
neither can we attribute any thing iustly
to our selues, sauing onely our iniquitie.

Wherof then shall any mortall man
glorie? shall he glorie of his iniquitie? This
is not glorie, but meere miserie. Shall he
ther-

therefore glorie of his goodnes? shal he glorie of that which is an others? because all goodnes and glorie is thine (o Lord) and belongeth to thee. He therefore, that vsurpeth that glorie to himselfe that is due to thee, is a theefe and a robber, and like ynto the diuell, who desired to bereaue thee of thy glorie. For he that desireth to be praysed in respect of the guift which thou hast giuen him, and doth not seeke thy glorie therein, but his owne; albeit in respect of thy guift he be praised of men, yet by thee he is thought worthy of blame, for that with that guift which thou hast giuen him, he hath not sought thy glory, but his owne. But he that is praised of men, being by thee thought worthy of blame, will not be defended by men, when thou shalt iudge him, nor freed by them, when thou shalt condemne him.

Thou therefore (o Lord) who didst forme me in my mothers wombe, permit me not to fall into that reproachfull infamy, as to be vpbraided as one that woulde bereaue thee of thy glorie. To thee is due all glorie, who art the author of all goodnes, but to vs, shame and misery, who according to our deserts, are worthy of all wretchednes, were it not that thou dost take pittie vpon vs.

Thou (o Lord) art pittifull indeede, full
of

of compassion towardes all men, and ha-
ting nothing of those thinges, which
thou hast made, bestowing vpon vs many
benefits, and enriching vs with thy grea-
test guifts: because thou dost fauour those
that are friendlesse, making the to abouide
With the riches of thy goodnes.

Beholde now (o Lord) we are thy
poore distressed children, we are thy little
flock, open thy gates vnto vs, to the end,
that those that are poore may feede and
be filled abundantly, and those that seeke
thee, may praise thee eternallie.

I knowe (o Lord) and confesse (be-
cause thou hast instructed me) that they
onely that acknowledge themselues to be
poore and needy, and confesse vnto thee
their pouerty, shalbe enriched by thee, in
soe much, that they that imagine themsel-
ues riche (being indeede poore and need-
ie) are not to expect any spirituall guift,
or grace from thee.

Wherefore (o Lord my God) I doe ac-
knowledge and confesse vnto thee my
pouertie, rendring vnto thee all glorie (all
being thine and due vnto thee) because all
the good that is donne by me, proceedeth
wholy from thee.

I confesse (o Lord) (like as thou hast
taught me) that I am nothing els, but
meere vanitie, the shadowe of deathe, a
darke

darke bottomelesse dungeon, a void and vnprofitable plot of ground, bringing forth nothing without thy blessing, the naturall fruit thereof being confusion, sinne, and eternall death and damnation. All the good that euer, I had heretofore, I had it from thee, al the good I haue likewise at this present, is wholly thine, and proceedeth from the handes of thy liberality.

When I haue stoode vpright, it hath been by thy assistance: when I haue fallen, it hath been through mine owne negligence: when I was fallē likewise, I shoulde for euer haue remained in the mire, if thou hadst not raised me: and being blind, I shoulde for euer, haue beene blind, if thou hadst not enlightened me. When I was fallen I should neuer haue risen, if thou hadst not with thy hand rayfed me; yea after thou hast rayfed me, I shoulde haue fallen againe immediately, if thou hadst not vphelde me. I shoulde likewise haue perished many times, and been vterly vndonne, if thou hadst not gouerned me.

Thus (o Lord) and in this manner hath thy grace and mercy preuented me from time to time and continually, deliuering me from all mishapps, that might haue befallen me; preserving me from perills
L
that

that are past, deliuering me out of those that are present, and strengthening me against those that are to come; cutting in ia sunder before me the snares of sinne, remouing likewise all causes and occasiōs of the same, for if thou hadst not afforded me this fauoure, I shoulde haue committed all sortes of sinnes whatsoeuer. Because I knowe (o Lord) that there is noe sinne committed by one man, which an other coulde not likewise doe the same, if mans Creator, by Whom he was made, did not assist him.

Thou therfore hast caused and commaunded me to abstaine from iniquity, giuing me thy grace, that I might belieue in thee. For thou (o Lord) didst direct me to doe that which was to thy glory, and mine owne saluation, giuing me grace and vnderstanding, that I might auoide adulterie, or all other sinne.

*Of the diuell, and his manifolde
temptations.*

CHAPT. XVI.

THe tempter was absent, and thou hast been the cause that he was absent, time and place haue been wanting, and this hath happned through thy fatherly

therly disposition. The tempter was present, hauing opportunitie of place and time, but thou hast kept me from consenting vnto him. The tempter came to repte me, in his owne deformed and ougly forme, and thou hast giuen me corage to contemne him. The tempter came as an armed souldier with greate puissance and power, and thou hast fortified me, and enfeebled him, to the end, he might not vanquish me. The tempter came, being transformed into an Angell of light, and to the end he might not deceiue me, thou hast rebuked him, and giuen me light that I might knowe him.

This is that feirce and fiery Dragon, the old serpent, which is commonly called the Diuell and Satan, hauing seuen heades and ten hornes, whom thou hast created to be deluded in the wide and spatious sea of this tempestuous worlde, in which there are infinite multitudes of creatures that creepe, and of beastes both small and greate (that is diuerse sortes of diuells) who day and night doe nothing els but range about seeking whom they many deuoure, if thou deliuer vs not from their power.

This is that old Dragon, who in Paradise had his beginning, who with his taile casteth downe to the grounde, the

thirde parte of the stars of heauen, who
 poisonneth the waters of the world with
 his venime, that men may die by drinking
 of them, who trampleth vpon golde, as if
 it were durte, or mire, hauing a confi-
 dence that the riuer Iordan (that is righte-
 ous, and religious men) will flowe like-
 wise into his mouthe: being of that won-
 derfull strength and power, as that he
 feareth noe man whatsoeuer. And who
 then shall defende vs from his biting and
 stinging? Who but (thee o Lord) can kepe
 vs from being deuoured by him, who hast
 broken the heades of the greate Dragon?

Stretche forth (o Lord we beseeche
 thee) the winges of thy mercy ouer vs,
 that we may flie vnder them from the
 face of this Dragon, that doth persecute
 vs, and saue vs from his hornes with the
 shield of thy defence. Because the onely
 thing that he doth, and hath alwaies desi-
 red, is to deuoure the soules, which thou
 hast created.

Wherefore (o Lord our God) we cry to
 thee, beseeching thee to deliuer vs from
 our dayly aduersarie, who whether we
 sleepe or wake, eate or drinke, or what-
 soeuer we doe els, ceaseth not by all mea-
 nes, day and night, by his deceiptes and
 cunning deuises, sometimes openly, som-
 times secretly, to shoote his poisoned
 arrowes

arrowes at vs, that he may kill and murder our soules. And yett (o Lord) behold our madnes, for that albeit we see this Dragon comminge against vs with open mouthe, readie to deuoure vs, yett we sleepe, and play the wantons lasciuiouslie in our lasines, as if we were secure in his presence, that desireth nothing els, but to destroy vs. Our ennimie alwaies watcheth without sleepe, that he may slay our soules, and we will not awake from sleepe, that we may saue our selues.

Beholde, he hath laied infinite snares before our feete, and hath filled all our waies with many pitfalls and ginnes, therby to entrapppe our soules, and who shalbe able to escape them? He hath laied snares in riches, he hath laied snares in pouertie, he hath laied snares in meate, in drinke, in recreation, in sleepe, and in watching: he hath laied snares in our wordes, and in our workes, & in all our waies.

Wherfore we beseeche thee (o Lord) to deliuer vs, frō the snares of these Huntsmen, and from sharpe and bitter wordes, that we may confesse vnto thee saying: Blessed be our Lord, who hath not giuen vs as a prey vnto their teethe. Our soule is escaped, euen as a sparrowe out of the snare of the fowler. The snare is broken, and we are deliuered.

That God is the light of the iust.

CHAPT. XVII.

ENlighten mine eies (o my Lord and my light) that I may see light, and walke in thy light, and escape from falling into his snares. For who is able to escape those his manifolde snares, vnlesse he see them? And who is able to see them, if thou with thy light doe not enlighten him? Because he (being the father of darknes) doth hide his snares in darknes, that all those may be taken in them that are in darknes, to witt, the children of darknes, who are deprived of thy light, in which whosoever walketh shall not feare. Because whosoever walketh in the day time, stumbleth not, but he that walketh in the night season, falleth, and hurte himselfe, because the light is not in him.

Thou (o Lord) art the light, thou art the light of the children of light, thou art the day, that knoweth noe sunn-setting, in which thy children doe walke without stumbling, and without which all they that walke, are in darknes, for that they want thee, the light of the worlde, to direct them.

Beholde we dayly see, that the farther
of any

of any one is from thee the true light, the more he is ouerwhelmed with the darknes of sinne, & the more he is in darknes, the lesse he seeth the snares, that are set in his way, and consequentlie knoweth them the lesse, by which meanes he is drawen, and falleth more frequentlie into them, and yet knoweth not that he is fallen, which is a thing, that aboue others shoulde cause vs to detest sinne. For he that knoweth not that he is fallen, is by soe much the lesse carefull to arise, by how much the more he thinketh himselfe to stande.

Now therefore (o Lord my God) who art the light of my minde, enlighten mine cies, that I may see, and knowe, to the end I may not fall in the sight of mine aduersaries. For our aduersarie the Diuell laboureth vtterly to destroy vs, whom we desire, thou wilt cause to be consumed before our face, euen as waxe is consumed before the face of the fire.

Because he (o Lord) is the first and last robber, who conspired to bereaue thee of thy glory: who being swollen and puffed vp with pride, burst and fell on his face, whom thou hast throwne downe headlong from thy holy hill, and from amidst those fiery stones, amongst which he walked.

And now (o Lord my God, and my life) since the time he hath fallen, he ceaseth not to persecute thy childrē. And through the hatred he hath against thee (o king of infinite puissance) he desireth to destroy this creature of thine, whom thy omnipotent goodnes hath created according to thine owne image, to possesse that glory, which he hath lost by his pride and insolencie.

But thou o Lord (that art our force and fortresse,) bruiſe & cruſhe him in peeces, that he may not deuoure vs thy lambs: and enlighten vs with thy grace, that we may see the ſnares which he hath laied to entrappe vs, and may escape to thee, o ioy of Israel.

All these things thou knowest (o Lord) better then we, who knowest his enmitie and despice against vs, and his obdurate obstinacie. Neither doe I say this, as one that woulde informe thee (for that thou seest all things, soe that our least thoughtes are not hidden from thee) but before the feete of thy maiestie (o eternall Iudge) I complaine against mine aduersarie, to the end, thou maiest damne him, and saue vs thy children, whose force doth depēde of thee.

Verily this mine aduersarie (o Lord) is wily, turning and winding diuers waies,
soe

see that the wilines of his waies, and the forme of his countenance, is very hardly knowne, vnles thou illuminate our vnderstanding. For sometimes he is heere, sometimes there, sometimes he transformeth himselfe into a wolfe, sometimes into darknes, sometimes into light, vsing diuersitie of temptations, according to qualities, places, and times, and according to the variation of thinges.

For to deceiue those that are sad, he seemeth to be sad, to mocke those that are merrie: to delude spirituall men, he changeth himselfe into an Angell of light; to subdue those that be feirce, he becommeth milde like a lambe; and to deuoure those that are milde, he becommeth feirce like a wolfe.

All these temptations he putteth in practice, according to the like-likhoode he hath, that they will take effect, to the end he may terrifie some with feare by night, others with the arrowe that flyeth by day, others with ghosts and gastly visions walking in darknes, others through feare of inuasions, others with diabolicall temptations, that happen at noone day.

Who then is able to knowe these thinges, and to finde out his fallacies? Who is able to describe the forme of his attire, & the hideous order of his teethe? Beholde

he hideth his arrowes in the quiver, and couereth his snares vnder the forme of light, in soe much that it is a thing almost impossible to perceiue them, vnlesse we receiue light from thee o Lord (who art our hope) by which we may see all things.

Neither doth he hide his subtile snares in the workes of the fleshe onely, which are easiely perceiued, nor in vices onely, but alsoe in Religious actes themselves, making vices to seeme vertues, and changing himselfe into an Angell of light.

These and many other abhorrible enterprises doth this sonne of Belial (Sata the diuell) endeouore to practice against vs. lying in waite sometimes like a Lion, sometimes like a Dragon, openly and secretly, within and without, by day and by night, to bereaue vs of our soules. But thou (o Lord) who sauest those that truste in thee, deliuer vs from him (we beseeche thee) that he may greiue to see vs deliuered, and thou (for the same) maiest by vs be prayed, o Lord our God.

*A further acknowledging of the
benefits of God.*

CHAPT. XVIII.

I Therefore the son of thy handmaide,
hauing already committed, and com-
mended my selfe into the hands of thy
mercie, will now with my whole harte
confesse vnto thee (o Lord my deliuerer)
and call to minde all the benefits, which
thou hast bestowed vpon me, during my
whole life, euen from mine infancie. Be-
cause I knowe that ingratitude doth very
much displease thee, being the roote of
all spirituall euill, and a winde that doth
blaste and burne vp whatsoeuer is good,
hindering the fountaine of thy diuine
goodnes from flowing into vs: by meanes
whereof our euill actions that were for-
giuen and forgotten, are againe remem-
bred, and our good workes become deade,
and are noe more obtained.

Wherefore o Lord my deliuerer, I will
giue thee thankses, least I be founde to be
vngratefull vnto thee, for that thou hast
deliuered me. As often as that infernall
Dragon hath swallowed me downe, thou
(o Lord) hast drawen me violently out of
his mouth. As often as I haue sinned, and

he was ready to deuoure me, thou (o Lord my God) hast preserued me. When I offended thee by breaking thy commaundements, he stood ready to hale me away to hell, if thou hadst not hindered him. I did offend thee, and thou didst defende me. I did not respect thee, yet thou didst protect me. I departed from thee, seeking to ioyne my selfe to mine aduersarie. and thou didst affright him, to the end he shoulde not entertaine me.

These benefits (o Lord my God) thou didst bestowe vpon me, and I knew it not. Truly thou hast diuers times dealt in this mercifull manner with me, deliueringe me out of the iawes of the Diuell, snatching me out of the mouthe of the Lion, yea thou hast often times saued me, from fallinge into the pitt of eternall damnation, I little thinking whither I was going. Verily I haue descended to the very gates, and thou hast kept me from entring in. I drew nigh to the dores of death, and by meanes of thee, they haue not bene shutt vpon me.

Thou hast deliuered me many times (o my Sauour) from corporall deathe after the like manner. When greuous sicknesses did afflict me, when diuers dangers did affright me, thou (o Lord) didst still assist, and mercifullie saue me, deliuering me

me both by sea and lande, from fire and sworde, and from all aduersitie.

Thou truly (o Lord) didst knowe full well, that if then I had chanced to dye, my soule had gone to hell, and I shoulde haue beene damned euerlastinglye. But thy mercy and grace (o Lord my God) hath preuented me, sauing me from the death both of soule and body. These and many other benefits thou hast bestowed vpon me, and I was blinde & did not perceiue it, vntill thou didst enlighten me.

Now therefore (o Lord my God) the light of my soule, my life by which I liue, the light of mine eyes, by which I see: beholde thou hast enlightned me, and I doe knowe thee; because I doe liue by thee, for which I doe hartely thanke thee, offering thee prayes according to my poore abilitye, although they are small & of little value, and nothing answerable to the manifold benefitts which I haue receiued from thee. Because thou art my onely God, my kinde creator, who louest our soules, and hatest nothing that thou hast made.

Beholde I (o Lord) the cheife of al those sinners, that thou hast saued, will confesse and acknowledge the manifold benefitts which I haue receiued from thee, to the end I may stirre vp others to doe the like, and be a witnes of thy wonderfull
mercy:

mercy: because thou hast deliuered me from the lowest hell, not once, or twice, or thrice onely, but an hūdred, yea a thousande times. I alwaies went on towards hell, and thou didst bring me back againe continuallie, soe that, if thou wouldest, thou mightest a thousand times haue iustly damned me. Yet thou wouldest, not, because thou dost loue our soules, and in hope that we will amend and doe pennance, thou dost as it were winke at our wickednes, o Lord our God of much mercy in all thy wayes.

Now therefore (o Lord my God) I doe see and perceiue these thinges, by meanes of the light, which thou hast giuen me, and my soule doth as it were faint by thinking of thy maruailous greate mercy towards me; for that thou hast deliuered my soule from the deepest hell, and hast restored me to life. I was wholie deade, & thou hast wholie rayfed me.

Wherefore sithence that my whole life doth depende wholly of thee, I doe wholly offer my whole selfe vnto thee. Let my whole spirit, my whole harte, my whole body, yea my whole life liue to thee my sweete life; because thou hast wholly deliuered me, that thou mightst wholly possesse me, thou hast wholly saued me, that thou mightst wholly haue me.

Let

Let me therefore loue thee o Lord, my strength, let me loue thee, my vnspeakeable ioy and solace: and let my whole life (which was deade through my miserie and is raised againe through thy mercy) be esteemed from hence forth not mine, but thine, who art a milde, and mercifull God, and of much mercy, towards all those that loue thy holy name.

Wherefore (o Lord my God) who dost sanctifie me, thou in thy lawe hast commanded, that I shoulde loue thee with all my harte, with all my soule, with all my minde, with all the strength and forces of my body, and with all the internal affections of my minde, ech hower & moment, in which I enioy the benefit of thy mercy: because I shoulde continuallie perishe, if thou didst not continuallie gouerne me; I shoulde continuallie dye, if thou didst not continuallie receiue me, soe that euery moment thou dost oblige me vnto thee, by bestowing euery moment many benefits vpon me.

As therefore there is noe hower or minute, in which I doe not receiue some benefitt or other from thee: soe there ought to be noe moment, in which I haue not thee before mine eies, and in my memorie; and in which I doe not with all my strength loue thee.

But

But this is a thing that surpasseth my abilitie, vnlesse thou of thy liberalitie bestowe it vpon me. From whom euery good and perfect giift hath his beginning, descending from the Father of lightes: with whom there is noe mutation, or shadowe of alteration.

Verily this prerogatiue of louing thee, proceedeth not from the desire or endenoure of any mortall man, but is giuen to him, on whom it pleaseth thee to take compassion. This giift is thine (o Lord) who art the giuer of all good. Thou commaundest that we shoulde loue thee, graunt vs grace to doe that which thou dost commaunde, and commaunde whatsoeuer it shall please thee.

*Of the vehemencie of loue or
charitie.*

CHAPT. XIX.

O My God I doe loue thee, desiringe to loue thee more and more continuallie, because thou art indeede more sweete then any honie, more nourishing then any milke, more bright then any light. Wherefore thou art to me more deare, then golde, or siluer, or any pretious stone whatsoeuer. For whatsoeuer I did
whilst

whilst I liued in the worlde, did but dis-
please me, in respect of thy sweetnes, and
the beauty of thy beloued house.

O fire, that dost alwaies burne, and are
neuer extinguished; O loue that art al-
waies hoate, and neuer growest colde,
inflame me with the fire of thy loue. Let
me I say be sett on fire by thee, to the end,
I may wholly loue thee. For he that loueth
any thing besides thee, or which he loneth
not for thee, loneth thee by that meanes
with lesse vehemencie.

I will loue thee (o Lord) because thou hast
loued me first. But how shall I be able to
expresse the tokens of thy surpassing great
loue towards me, by reason of thy innum-
erable benefits, with which thou hast
nourished me from my very infancy?

For in the benefit of creation, when in
the beginning thou didst create me of no-
thing, by making me according to thine
owne image, thou hast honoured and ex-
alted me aboue other creatures which
thou hast made; ennobling me with the
light of thy countenance, with which
thou hast signed and sealed the entrance
of my hart; by which likewise thou hast
made me different from senslesse creatu-
res and brute beastes, and in dignity al-
most equall to the Angells.

All this seemed little to thy diuine
Ma-

Maiestie, for that thou hast not ceased to chearish me dayly euer since, with many singular and surpassing greate presents of thy magnificence, yea thou hast fedd and fostered me, as if I were thy little childe and onely darling, giuing me sucke from the breastes of thy diuine consolation.

Verily thou hast caused all creatures to serue and obey me, to the end, I might wholly employ my selfe in the seruice of thee.

Howe God hath made all thinges subiect to the seruice of man.

CHAPT. XX

THou (o Lord) hast made all thinges subiect to man, that man shoulde be wholie subiect to thee alone. And to the end thou mighest oblige man to be wholly thine, thou hast made him ruler ouer euery thing.

All exterior thinges thou hast created for the body; the body for the soule, and the soule for thee: to the end that the soule might haue nothing els to doe, but to loue and delight in thee, hauinge thee as her solace, and inferiour thinges at her seruice.

For whatsoeuer is contained within the compasse of heauen, is inferiour to the soule

soule of man, which was created, to enjoy the most soueraigne and supream good, by whose possession it might become blessed. To whom, if it shall adhere, by forsakinge the familiarity and freindshipp of all things heere beneath (being all subiect to mutabilitie) it shall without doubt heereafter beholde most clearely the face of that supream Maiestie and eternall immortalitie, whose sight it now desireth so earnestly. It shall then I say, enjoy those most excellent gifts & graces in heauen, in comparison of whom whatsoever is heere seene, is to be esteemed as nothing.

Those are the things, which neither eye hath seene, nor ear hath heard, neither haue they euer entred into the harte of man, which God hath prepared for those that loue him. These thou wilt bestowe (o Lord) vpon the soule of man. Yea euen in this life, thou dost daily make glad the soules of thy seruants, being the louer of soules.

But why doe I wonder at this (o Lord my God) seeing by doing this, thou dost honour thine owne image and similitude, accordinge to which our soules are created? For which our body likewise, although it be subiect to corruption, and of noe reputation, yet that it might see, thou
hast

hast giuen it the light of the firmament, by meanes of thy seruants, the sonne and moone, who without being euer weary doe continuallie day and night by vertue of thy commaundment, serue and obey thy children.

Moreouer, thou hast bestowed vpon the body, the purity of the ayre, that it might breathe; varietie of soundes, that it might heare; sondry sweete sauoures, that it might smell diuersitie of meates, that it might taste; grosse and corpulent bodies, that it might feele.

Thou hast ordained labouring beastes, in his necessities to serue and aide him, the fowles, of the aire, the fishes of the sea, and the fruites of the earth, to feede and refreshe him. Thou hast caused the earth to bring forth the medicines for eache seuerall maladie. Finallie thou hast prepared seuerall salues for seuerall sores, varietie of remedies for diuersitie of infirmities: because thou art mercifull and milde, and being the potter by whom we were framed, thou knowest the bricke stuffe whereof we are formed, because we all are as a peece of potters clay in thy hande.

Ho

How by the consideration of benefits
temporall, we may gather the
greatnes of those that
are celestiaall.

CHAPT. XXI.

Give me grace (o Lord) to see the
greatnes of thy mercy, give me yet
greater light and vnderstanding I beseech
thee, that I may perceiue it more plainly.
For by the lesser benefits (o holy Lord
God, our good Creator) we growe to vnder-
stande thy greater, and by those which
we visibly see heer, we come to the know-
ledg of those that are inuisible in heauen.

For if thou (o God) dost bestowe vpon
our base and corruptible body, soe greate
and innumerable benefits, from the fir-
mament and ayre, from the earthe & sea,
from the light and darknes, from heate
and shadowe, from dewe and raine, from
windes and shewers, from foules & fishes,
from beastes and trees, from variety of
herbes and plantes, and of al other of thy
earthely creatures, seruing vs successi-
uely in their turnes, that by them thou
maiest solace the sorowes of this our wea-
risome life; what manner of benefits are
those

those (I pray thee) how greate (I say) and innumerable shall those comfortes and commodities be, which thou hast prepared for those that loue thee in that heauenly country, where apparantly face to face we shall see and beholde thee? If thou dost see much for vs now in this earthly prison, what wilt thou doe for vs heereafter in the palace, of thy heauenly habitation?

Greate certainly and innumerable are these thy workes (o Lord and kinge of heauen.) For seeing all these things are exceeding good and delightfull, which thou hast imparted to good and bad men in common, what manner of things wil those be, which thou hast reserued for the good alone? If the giifts, which thou dost now giue vnto thy freindes and foes together, be soe innumerable and many: how greate & innumerable, how sweete and delightfull will those be, which thou wilt bestowe heereafter vpon thy freinds onely? If thou dost giue vs soe greate comfortes on this sorrowfull day of weeping: how greate wilt thou giue vs on the festiual day of the wedding? If soe greate delights are contained in this earthly prison, how greate are containd in the countrie of heauen?

There was neuer yet any eye (o God) with-

without thee, that hath seene the pleasures, which thou hast prepared for those that loue thee. Because the immensitie of thy sweetnes (which thou hast reserued for those that feare thee) is answerable vnto the immensitie of thy magnificence.

Wherefore (o Lord my God) like as thou art greate and immense, there being neither end of thy greatnes, or number of thy wisdom, or measure of thy bounteousnes: soe likewise, there is neither end or number, nor measure of thy recompence, but like as thou art greate, soe is likewise thy rewarde and recompence: because thou thy selfe art their rewarde and recompence, that fight for thee according to thy holy ordinance.

*That the Sweetnes of God, doth take
away the present bitternes of
the Worlde.*

CHAPT. XXII.

THese (o Lord God, the sanctifier of thy Saints) are those greate benefits of thine, with which thou hast abundantly supplied and replenished the wantes of thy children: because thou art the hope of those that are in desperation, their comforte that are in affliction, thou
art

art a crowne of confidence adorned with glory, prepared for those that ouercome.

Thou art the eternall foode and fullnes of thy hungry seruants, to be distributed to those that hunger after righteousness. Thou art the euerlasting comforte, who bestowest thy selfe on them onely, that despise all worldly comforte, in hope of that endlesse comforte, which they shall haue of thee. Because those that are comforted heere, are vnworthy to be comforted by thee heereafter. But they are by thee comforted, who are heere for thee afflicted; and they that are partakers of thy passions, are likewise partakers of thy consolations. Certainly noe man can be comforted in both worldes, or reioyce heere in this life, and in the next likewise: but of necessitie he must loose the one, that will get the other.

When I consider these thinges (o Lord my comforter) my soule refuseth to be comforted in this life, to the end it may be thought worthy of thy eternall comfortes: because according to reason, it seemeth that he is worthy to loose thee, that taketh more delight in any other thing, then in thee.

Wherefore (o souueraigne truth) by thine owne selfe I beseeche thee, permit me not to take pleasure in any vanitie. But
let

let all transitorie thinges seeme bitter vnto me, that thou alone maicst seeme sweete vnto my soule, who art that inestimable sweetnes, that maketh bitter thinges to be sweete.

Thy sweetnes made the stones of the fireame, seeme sweete vnto Saint Stephan, with which he was stoned. Thy sweetnes made the burning gridiron seeme sweete vnto Saint Laurence, on which he was broyled. By meanes of thy sweetnes, the Apostles went ioyfullie frō the sight of the councell, for that they were thought worthy to suffer reproache for thy name. Saint Andrewe went with ioy and alacritie towards the Crosse, because he went with hast towards thy sweetnes. The Princes of the Apostles likewise (Saint Peter & Saint Paule) with this thy sweetnes were replenished, so that to obtaine it, the one of them made choice to be crucified, the other without feare to loose his heade. Saint Bartholomewe to buy it, gaue his owne skinne: and Sainte Iohn to taste of it, without feare, drunke vp a cuppe of poison.

Noe sooner had Saint Peter tasted of this sweetnes, but forthwith forgetting all inferiour thinges, he cried out as one inebriated and overcome with ioy, saying: Lord, it is good for vs to be heere,

M

let

let vs make heere three tabernacles, let vs remaine heere in diuine contemplation, because we want noe other thing. It is sufficient for vs (saide he) to see thee, it is sufficiēt to be satisfied with' soe greare sweetnes. He had noe sooner tasted one onely droppe of that heavenly sweetenes; but he immediatlye forgott all other sweetenes. What woulde he haue saied (thinke you) if he had tasted of the immense sweetenes of thy diuinitie, which thou hast kept in store for those that loue thee?

That Virgin likewise had tasted of this thy vnspeakeable sweetenes, of whom we reade, that shee went to the prison, in that pleasant and merrie manner, as if shee had been inuited to some banquet or supper. He likewise (I suppose) had tasted of this sweetnes, who saied: How greate (o Lord) is the multitude of thy sweetnesse, which thou hast laied vp in store for those that feare thee! Who likewise did put vs in minde of it saying: Taste, and see, because our Lord is sweete.

This (o Lord God) is that happines, which we doe hope thou wilt bestowe vpon vs: for which we fight for thee continuallie, for which we mortifie our selues for thee dailie, to the end we may liue
with

With thee in that happy life of thine,
which shall last euerlastingly.

*That our whole hope, and the desire of
our harte ought to be in God.*

CHAPT. XXIII.

BVt thou O Lord, the expectation of
Israel, the desire after which our harte
doth sighe euery day, make hast, and doe
not stay. Arise, make hast, and come, and
deliuer vs out of this prison, to confesse
vnto thy name, that we may glory and be
delighted in thy light. Open thine eares
to the dolefull clamours of thy distressed
children, who cry to thee, saying: O
our Father, giue vs this day our daily bre-
ade, in the strength of which, we may
walke day and night, vntill we attaine
vnto thy holy mountaine Oreb.

O God my Farher and force, when
shall I (that am the least of all thy family)
come and appeare before thy face, to the
end, that as I doe now praise thee during
the time of this mortalitie, I may from
thence forthe praise thee euerlastingly?

O how greate shall I esteeme my hap-
pines, if I shall at length be admitted to
beholde thy brightnes? Who will ob-
taine this fauoure for me, that I may be

admitted to beholde thee? I knowe (o Lord) I knowe and confesse, that I am unworthy to enter into thy house; neuertheless I beseech thee afforde me this fauour for thy glorie, and confounde not thy seruant, that trusteth in thee. But who is able to enter into thy sanctuarie to consider thy power, if thou (o Lord) doe not open vnto him the dore? Or who can open it, if thou shutt it?

Verily noe man is able to erect that, which thou dost throwe downe: neither is any one able to free him, whom thou dost putt in prison. If thou withhold the waters, all things become dry and withered: againe if thou lett them loose, they will ouerwhelme the worlde. If thou shouldest cause all things which thou hast created to returne to nothing, who durst contradiect thee? Finallie there is noe end of the goodnes of thy mercy, by which thou hast created all things, that it hath pleased thee.

Thou (o maker of the worlde) hast made vs, vouchsafe likewise to gouerne vs. Thou hast created vs, despise vs not, because we are thy workmanship. Certainely (o Lord our God) we that are little wormes composed of durte and clay, cannot enter into thy eternitie, vnlesse thou leade vs in, who hast created all thinges of nothing.

That

That our Saluation is from God.

CHAPT. XXIV.

I therefore, that am the worke of thy handes, will confesse vnto thee in thy feare, for that I will not put my confidence in my bowe, neither is my sworde the thing that shall saue me, but thy right hande, and thy arme, and the light of thy countenance.

Certainely I shoulde despaire, were it not that thou art my hope, that hast created me, whose propertie is neuer to forsake those that hope in thee. Because thou art our Lord God, full of sweetnes and patience, mercifullie disposing all thinges. For whether we sinne or sinne not, we are still thy creatures, and thou dost still esteeme and make accounte of vs? Verily al of vs are as the leafe of a tree, and euery man liuing is meerely vanitie, soe that our life (whilst we liue in this worlde) is as a puffe of winde.

If we therefore thy poore pupills chāce to fall, be not offended, because thou o Lord our God knowest the bricke substance, wherof we were made. Wilt thou therefore (o God of inestimable fortitude)

M 3

shewe

shewe thy power against a leafe, that with euerie puffle of winde is caried hither and thither, or wilt thou persecute a little stubble or strawe? Wilt thou (o eternall king of Israel) damne a dogge? Wilt thou damne a flea? Wee haue heard o Lord of thy mercie, that thou art neither the author of death, neither dost thou reioyce at the damnation of those that die.

Wherefore I beseech thee o Lord, that thou wilt not permit that, which thou hast not made, to haue the vpper hande of me thy creature, whom thou hast made. For if thou dost grieue at our damnation, what doth hinder thee o Lord (that canst doe any thinge) from reioycing alwaies at our saluation? Thou (o Lord) canst saue me if thou wilt, but I of my self, although I desire it, cannot doe it.

The multitude of my miseries is soe greate, that albeit I haue a will to doe well, yet I want power to performe. I cannot desire what is good, vlesse it be thy will likewise; neither haue I power to performe what I doe desire, vlesse thy power strengthen me; sometimes I am vnwilling to doe that good which I haue power to performe, were it not, that thy will must be donne in earthe, as it is in heauen.

Moreouer I knowe not what I am
willing

Willing or able to performe . vnlesse thou illuminate me with thy wisedome . Yea although I knowe what to doe , and am willing and able to doe the same , yet my wisedome (for that it is imperfect and vaine) doth leaue it vndonne , if I be not ayded by thy true wisedome .

All thinges therfore doe depende of thy will, neither is any man able to with-stande the same, who art Lord of all thinges, and hast power ouer euery particular creature , effecting both in heauen and earthe, in the sea , and in bottomelesse depthes , whatsoeuer seemeth good to thy diuine pleasure . Let thy sacred will therfore be fulfilled in vs , who doe call vppon thy holy name to the end , that this noble worke of thine , which thou hast created for thy glorie , doe not perishe euerlastingly . For what man is there borne of a woman , that is able to liue and escape deathe and damnation, if thou alone, (who art the liuing way of all life, by whom all thinges liue and haue their being) doe not deliuer him?

*How Without the assistance of Gods
grace, mans Will is vnable to
doe Well.*

CHAPT. XXV.

I haue already acknowledged vnto thee
o Lord my God (who art the prayse of
my life, and the force of my saluation)
that I did heeretofore trust in my owne
vertue and strength, which indeede was
not strength, but rather presumption. For
as long as I did runne on after that fashio,
I alwaies founde my selfe there most
fraile and subiect to fall, where I thought
my selfe most firme, soe that (by running
thus) I founde my selfe rather behinde
then before, for that the thinge was still
further from me, which I thought to
ouerrake by mine owne endeuoure. And
in this manner thou hast in diuers thinges
made triall of my force.

Now I know o Lord (because thou hast
enlightened mine vnderstanding) that
whatsoever I thought my selfe best able
to doe, I haue alwaies been least able to
performe. I oftentimes saied, I will doe
this, or that, and yet in fine I did neither
of them. When I was willing to doe
any thing, I founde my selfe vnable,
and

and when I was able, I founde my selfe vnwilling, because I did presume of mine owne forces.

But nowe (o Lord my God, father of heauen and earthe) I confesse vnto thee, that noe man ought to vaunt in thy presence, as if he weare strong through his owne puissance: because the presumption of all fleshe is vaine and foolishhe.

Verilie it lieth not in mans power to desire what he is able to doe, or to be able to doe, what he doth desire, or to knowe what he ought to desire, or is able to doe, but rather the footesteppe of men are guided by thy diuine prouidence, the footesteps (I say) of those who acknowledge that they are guided by thee and not of themselues.

Wherefore we humbly beseeche thee by the bowels of thy mercy (o Lord) that thou wilt saue what thou hast created; because thou art able to saue vs, if thou art willing, on whose onely will doth depēde the merit of our saluation.

Of the ancient benefits of almighty God.

CHAPT. XXVI.

Remember (Lord I beseeche thee) thy mercie shewed towarde vs of
M. 5. old.

old time, through which thou hast presented vs with the blessings of thy sweetnesses, euen from the beginninge. For thou (o Lord and my hope) from the verie time that I was a suckling (yea before I was borne) hast provided and prepared the waies, that I should walke in, and by them attaine to the glorie of thy heavenly habitation. Thou hast knowen me before thou didst forme me in my mothers bellie, and before I issued forth of the wombe of my mother, thou hast preordained of me, whatsoeuer seemed good to thy diuine pleasure.

I knowe not (o Lord) what thinges are written of me in thy booke, in the secret of thy consistorie, which makerh me to feare exceedingly: but thou knowest them all particularlie, because that which I expect by succession of daies and times a thousand yeares hence to be fulfilled, in the sight of thy eternitie is already accomplished, and that which is to come, is already donne. But I for that I knowe not these thinges (liuing heere as it were in a darke and obscure night) cannot but feare and tremble, whilst I see sondrie dangers on euerie side assaulting me, troupes of enemies pursuing me, and the infinite miseries of this life enuironning me.

And were it not that the ayde of thy
grace

grace doth succoure me in these my manifold tribulations, I should soone fall into desperation. But I haue a great hope and confidence (o my God) in thee, who art a Prince of vnspeakeable pittie, and the consideration of thy infinite mercies, are noe small comforte vnto me in my miseries.

The former tokens likewise of thy loue and mercie, shewed towards me before my natiuitie, but appearing now especiallie, doe put me in hope for the time to come, to receiue more ample and greater fauoures from the handes of thy bountifull liberalitie, which thou dost reserue for thy friendes and those that loue thee to the end, that my hope may reioyce in thee (o Lord my God) with a sacred and liuelie cherefulness, with which thou dost continuallie comforte my younge and tender yeares.

*Of the Angells appointed to be the
guardians of man.*

CHAPT. XXVII.

THou hast loued me (o my onely loue) before I loued thee, and hast created me according to thine owne likenes, making me Lord and ruler ouer all thy
M 6 other

other creatures. Which dignitie I then possesse, when I know thee, for whom thou hast made me.

Moreouer thou causest those heauenlie spirits for my sake to become messengers, to whom thou hast giuen commandement to protect and garde me in all my actions, that I hurte not my foote against a stone.

These are the watchmen that keep continuall sentinell vpon the walls of thy cittie new Hierusalem, guarding the mountaines likewise that are rounde about it, keeping watch by night ouer thy flocke, least that old serpent our aduersarie the diuell, as a Lion shoulde kill and destroy our soules (if there were none to defende them) who as a roaring Lion continualie rangeth about, seeking whom he may deuoure.

These are the cittizens of our mother aboue, the blessed and celestiall cittie Hierusalem, who art sent to serue and attende on those, that are preordained by God to inherite the kingdomes of heauen, that they may deliuer them from their ennimies, and garde them in all their waies, that they may comforte and admonishe them, and in the presence of thy glorious Maiestie, may offer vp the prayers of thy children. Vndoubtedlie they doe loue
theire

their fellowe cittizens. expecting by them the reparation of their ruines.

Wherefore at all times, and in all places, with great care and diligence they are present, and ready to assist vs, succouring, and supplying our necessities, passing incessantly to and fro betwixt thee (o Lord) and vs, relatinge our groanes and sighes vnto thee, to the end they may obtaine, for vs fauoure and courtesie, and may bring to vs the desired blessing of thy grace and mercie.

In all our wayes they walke with vs, entering in and going forth with vs, considering with great attention how religiously and laudably we behaue our selues in the midst of a peruerse nation, with what care and diligence wee seeke thy kingdome & the iustice thereof, with how greate feare and trembling we serue thee, and with how greate ioy and mirthe of harte we sing vnto thee.

When we labour, they ayde vs; when we, rest they protect vs: when we fight, they encourage vs: when we conquer, they crowne vs: when we reioyce (if our ioy be of thee,) they reioyce with vs: when we suffer (if our sufferings be for thee), they suffer together with vs.

Greate is the care which they haue of vs, and greate is the effect of their loue towards

towards vs: All which respect and loue they shew vs, in respect of the vnspeakable loue, with which thou hast loued vs. Verilie they loue those, that thou louest, they preferue those that thou preferuest, and forsake those that thou forsakest, neither can they endure those that commit sinne, because thou thy self dost hate those that commit sinne, and wilt destroy all those that delight in lying.

As often as we doe well, the Angells are glad, and the diuells are sad. But when we doe ill, we make the diuel merrie, and deprive the holy Angells of their ioy. Because they reioyce to see a sinner doe penance when he hath sinned: whereas contrariwise, the diuell reioyceth to see a iust man irrepentant when he hath offended.

Wherefore (o father I beseeche thee) afforde them this fauoure, that they may alwaies reioyce in respect of vs, to the end that both thou by them maiest perpetuallie be praysed in vs, and we with them may be made one folde in the kingdome of heauen: that soe we may together prayse thy holie name, o creator of men and Angells.

When I call these thinges to memorie, I confesse (o Lord) that I haue great cause to prayse and magnific thee, for that these
thy

thy benefits are verie greate , with which thou hast honoured vs , by causing thy Angells (who are spirits) to serue and attende vs,

Verily thou hadst bestowed vpon vs before, whatsoeuer is contained within the compasse of heauen , and yet thou didst imagin all thinges that are vnder heauen to be a giuft of small estimation , if thou shouldest not likewise add those that are about the heauens.

Let all thy Angells (o Lord) for this thy goodnes prayse thee, let al thy workes acknowledge and confesse the same vnto thee , and let all thy Saints extoll thee euerlastingly . Thou hast honoured vs exceedingly (o Lord God our honoure) enriching and adorning vs with manifolde giuftes and faouours: soe that thy name is admired in the vniuersall worlde . What is man then that thou dost thus exalt him, or for what cause dost thou place thine affection vppon him?

True it is, that thou (o ancient truthe) hast saied: My delightes are to be with the children of men . But why (o Lord) or for what reason ? Is man any thing els but corruption? or the sonne of man any thing els, but a worme? Is not euery man liuing in this vale of miserie, either enclined, or wholly addicted to vanity? Whence

is it then that thou dost vouchsafe soe graciouslie to looke vppon him, and to bring him and make him sit with thee in iudgment at the day of doome?

Of the profounde Predestination and foreknowledge of almighty God.

CHAPT. XXVIII.

O Most profounde depth, o infinite wisdom, that hast created all things, vouchsafe to teache and instruct me, who hast poised the mountaines and hills in a paire of weightes, and the huge and heauie lumpe of the whole earthe in a paire of ballances, lifting it vp with three fingers onely: lift vp likewise vnto thee with the same three fingers (I beseeche thee) the heauie lumpe of my mortallitie, that I may see and vnderstande how wonderfully thou art to be admired in the vniuersall worlde.

O most ancient light, who before all light didst shine and giue light on the holie hills of thy ancient eternitie, to whom all things, before their creation, were knowne most apparantly.

O light, that hatest all spot of sinne, for that thou art most pure and cleane, what pleasure

pleasure hast thou to conuerse with man? What hath light to doe with darknes? Where are thy delightes in man? Where hast thou prepared for thy selfe in me a sanctuarie, sitting soe greate a Maiestie, in which thou maiest finde pleasure and delight at thy comminge? -

Verily we ought to provide for thee a cleane habitation, who art that vertue that makest all thinges cleane, who of such as are vncleane in harte, canst not soe much as be seene, much lesse canst thou be contained in them. Where then can there be founde in man, a temple soe free from filthe, as that it may be thought worthy to receiue thee, who rulest the whole earthe? Who is able to cleanse him that is conceiued in vncleannesse, sauing thou alone, who art onely free from blemishe? who can be cleansed by one that is defiled?

For according to the lawe, which thou hast giuen to our fore-fathers (speaking vnto them out of the fire burninge the mountaine, and out of the darke and mistie cloude) whatsoeuer he toucheth that is vncleane, shalbe esteemed vncleane. All of vs therefore being noe better then filthie raggs, takinge our beginninge from a loathsome masse of filthie corruption, doe carrie in our forcheades, the
stain

staine of our vncleannes, which we cannot conceale by any meanes, especially from thee, that seest all things.

We therefore cannot be cleane and free from sinne, vnlesse thou cleanse vs, who art onelie cleane and free from the same. For thou art not accustomed to cleanse all the children of men, but those onely, that it pleaseth thee to dwell in, whom thou by the vnsearcheable profounde secrets of the incomprehensible iust (yet secret) iudgments of thy wisdome, without any desert of theirs, hast predestinated before the beginning of the worlde, hast called out of the worlde, hast iustified in the world, meaning likewise to magnifie them after the end of the worlde. Nevertheless thou dost not impart this inestimable fauoure to euerie one, which maketh the carnall and worldly wisemen to pine away through admiration.

As for me, I confesse (o Lord) that when I enter into consideration of this, I cannot but tremble and be astonied at the greatnes of the riches of thy wisdome and knowledge, vnto which I cannot attaine, neither vnto the incomprehensible iudgments of thy iustice: sithence that of the same lumpe of clay, thou dost forme some vessels vnto glorie, others vnto euerlasting contumelie.

Those

Those therefore, that thou hast chosen for thy selfe amonge so many to be thy temple and sanctuarie, those thou dost washe cleare by powring vppon them the pure water of thy holy Spirit, whose names and number thou knowest (who onely art able to number the innumerable multitude of the stars, calling them all by their names, who likewise are written in the booke of life, and cannot possibly perishe: towards whose good, all thinges doe cooperate, euen their verie sinnes: For if they chance to fall, they take noe hurte, because thou dost vphold them with thy hande preserving all their bones, soe that noe one of them is broken.

Contrariewise the death of sinners is the worst of all others, of those sinners (I say) whom, according to the bottomles depthe of thy hidden (yet alwaies iust) iudgments, thou hast foreknown should be damned, euen before heauen and earth were created: the number of whose names and enormous actions, remaine registred with thee, who hast numbered the verie sande of the sea, and measured the profunditie of the bottomles depthe, whom thou hast left in their vncleannes, all thinges likewise doe cooperate towards their damnation, and their
verie

very prayers are turned into sinne, soe that albeit they haue soared vp to the heauens, and their heade had touched the cloudes, althoughe they haue built their nest amongst the starrs of heauen, yet finally they shalbe cast downe as a dunghill, to eternall damnation.

Of those that at first are good, and afterwards become bad: and contrariwise of those that at first are bad, and afterwards become good.

CHAPT. XXIX.

GReate are these thy iudgments, o Lord God, o iudge most iust and mightie, whose iudgments are equitie it selfe, whose doings are profounde and vnsearcheable, which when I consider, all my bones doe tremble: because man (a longe as he liueth in this worlde) is not assured that he shalbe saued, to the end, that during the whole course of our life, we might deuoutly and chastly with feare serue thee and with trembling reioyce before thee; that our seruice might not be without feare, nor our ioy without trembling. that he that is yet in battaile might not boast before the victorie, that no mortall

mortall man might vaunt before thee, but shoulde rather stande in thy presence with great feare and dreade, seeing man knoweth not before his last day, whether he be worthy of loue or hatred, vntill, which time all thinges are kept secret, and as it were vndetermined.

For we (o Lord) haue seene many our selues, and hearde of many more by the relation of our fore-fathers (which is a thing which I cannot call to minde and declare, without great trembling & much feare) who at first haue soared vp as it were to the skies, and built their nest among the starres, but afterwarde they haue tumbled downe headlong, and their soules haue been amazed at the euills that haue hapned vnto them.

We haue seene starres that haue fallen from heauen by force of the Dragons tayle striking them. We haue likewise seene (o Lord) those that lay groueling on the ground, to haue beene highlie exalted by meanes of thy helpinge hande. We haue beheld the liuing to die, & the deade raysed to life againe, and those that walked amongst the children of God amidst the fierie stones, like durte to haue come to nothing. We haue seene light changed into darknes, and light proceedinge out of darknes, because publicans and har-

harlots, goe before the inhabitants in the kingdome of heauen: but the children of the kingdome, are cast forth into exteriour darknes.

But what is the cause of all these thinges? vnlesse, for that they presume by their owne endenoures to ascende vnto that hill, vnto which, he that first attempted to ascende, went vp an Angell, and came downe a diuell.

As for those, that thou hast predestinated, thou hast likewise called them, and sanctified them, and cleansed them, that they may be a habitation fitting for thy maiestie to dwell in, with whom and in whom are thy sacred and pure delights, in whom thou dost take pleasure, making glad their young and tender yeares, dwelling in their memorie, and soe making the thy sanctuarie, which is a greatesetting forth of our dignitie, and a singular commendation of our humanitie.

That a faithfull soule is the sanctuarie of God.

CHAPT. XXX.

O Vr soule which thou (o Lord) hast created not of thine owne substance, but by thy worde, not of any elementarie substance,

substance, but of nothing (which is reasonable intellectuall, spirituall, alwaies living, alwaies in motion, whom thou hast signed and marked with the light of thy countenance, and consecrated by the vertue of holy baptisme) hath been made capable of thy Maiestie in that manner, as that it can be satisfied and filled by thee onely, and by nothing els whatsoeuer.

When it hath thee, the desire thereof is satisfied, soe that there remaineth noe outwarde thing that may be desired. As long therfore as it affecteth any outwarde thing, it is a manifest prooffe, that it hath not thee within, who being gotten and obtayned, noe other ought to be desired. For seeing thou art the supream and total good, there remaineth nothing els that it can desire, because it possesseth thee the sole sufficient good. But if it desireth not the sole sufficient good, it followeth that it desireth something, that is not the supream good, and consequently not God, but some creature.

When therefore it desireth some creature, it hath continuall hunger, for albeit it obtaineth the creature, that it desireth, yet neuerthelesse it remaineth emptie and voide, because there is nothing, that can fill it besides thee, according to whose image it was created.

But

But thou (o Lord) dost fill those that desire nothing els but thee, making them worthy of thee, that is, making them holy, blessed, pure, and the friends of God, who esteeme all things, as dung, that they may gaine thee alone. This is that happines, which thou hast imparted vnto man, this is the honoure, with which amongst all other creatures, and aboue all other creatures, thou hast honoured him, to the end that thy name might be admired in the whole worlde.

Beholde o Lord my God, most highe, most good, and most omnipotent, I haue founde the place where thou dost dwell, to wit, in the soule, (which thou hast created, according to thine owne image and similitude,) which doth seeke and desire thee only, because thou dost not dwell in that soule, which doth not seeke and desire thee.

How God cannot be founde, either by the exterior or interior senses.

CHAPT. XXXI.

I Haue wandered to and fro (o my God) like a lost sheep, seeking thee without, who art within. I haue likewise laboured exceedingly, seeking thee without me, and

and thou (if I truly desire thee) dwellest within me. I haue walked about the streetes and highe wayes of the cittie of this worlde, seeking thee, but coulde not finde thee, because I sought thee amisse thinking to finde that outwardly, which is within me. I sent all my exteriour senses as messengers to seeke thee, but coulde not finde thee, because I tooke not the true course in seeking thee.

Now I plainly perceiue (o my light, my God, who hast enlightned me) that I sought thee amisse by them, for that thou art within, and yet they knowe not, which way thou hast entred in. For mine eyes say: if he be voide of coloure, he hath not entred in by vs. The eares say: he made noe noise at his entraunce, he hath not entred by vs. The nose sayeth: if he gaue noe smell, he came not by me. The taste sayeth: if he haue noe taste, he entred not in by me. The feeling likewise affirmeth: if he be not a solid bodie subiect to touching, it is in vaine to demaunde of me any suche question.

None of these thinges therfore are founde in thee (o my God) For when I seeke my God, I doe not seeke comelines of bodie, or seemelines of time, or brightness of light, or melodious runes, or sweete sounding Musique, or the odoriferous

N

smells

smells of flowers, and ointments, or of aromaticall spices. I doe not seeke hodie, or manna that are delightfull to the taste, nor any other thing, that is amiable to be touched or embraced: finallie when I seeke my God, I doe not seeke any thing subiect to these exterior senses afore-saide.

God forbid, I shoulde imagine any of those thinges to be my creator, which are comprehended after the same manner by the senses of sensles & brutishe creatures. And yet notwithstanding, when I seeke my God, I seeke a certaine light surpassing all other light, which the eie cannot see. I seeke a certaine voice surmounting all other voices, which the eare cannot heare. I seeke a certaine smell, excelling all other smels, which the nose cannot smell. I seeke a certaine sweetnes, more delightfull then any other sweetnes, which the taste cannot percciue. I seeke a certaine touching or embracing, more pleasing then any other touching or embracing, which is altogether vnknownen to the feeling.

This light shineth, where the place doth not containe it: this voyce soundeth, where the ayre doth not hinder it: this sweete sauoure smelleth, where the wind doth not disperse it: the pleasantnes of
this

this diuine dishe is tasted, where there is noe eating: this embracing is felt, where there is noe separation.

This is my God, neither is there any other like vnto him. This is that which I seeke, when I seeke my God. This is the thinge I loue, when I loue my God. Too too late haue I loued thee, o beautie most old and newe, too too late (I say) haue I loued thee; Thou truly didst remaine within me, and yet I remained without, seeking thee; soe that I became deformed by being ouermuch affected to those faire thinges which thou hast created. Thou was present with me, and I was not present with thee. Those thinges debarrd me from thee, which coule not subsist but by thee.

I went to euerie thing seeking thee, and by meanes of them loosing my selfe. I asked the earthe, if it were my God, and it answered noe; the like did all other thinges contained in it. I asked the sea, and the bottomles depthes, and all manne. of creatures contained in them, and they answered, We are not thy God, seeke him aboue vs. I asked the blowing aire, who together with all the inhabitants thereof answered, Anaximines is deceiued, I am not thy God. I asked the same question of the firmament, of the sunne,

moone, and starrs, who gaue me the same answer. I asked againe of all these aforesaid that stood round about me. You haue tolde me, that you are not my God, at least say something of him: and they all cried out with a loude voice:, It is he that hath made vs.

After this I asked the wide and spacious worlde. Tell me, if thou be my God, or not? Who answered with a strong voice: I am not thy God, but a creature created by him: he whom thou seekest in me, hath created me, seeke him aboue me, who at this present doth gouerne me, and heere-tofore hath made me.

This demaunde and conference made with other creatures, is a deepe consideration of them, and their answer is the testimonie which they giue of God, for that they all affirme, that God hath made them: Because as the Apostle saith, the inuisible thinges of God, are vnderstood and seene, by those things that are donne, of the creatures of the worlde.

After this I returned vnto my selfe, and entring into my selfe, I vsed with my selfe this discourse: Who art thou? And I answered vnto my selfe: I am a mortal man, endewed with reason: And I begā to examine, what this was, saying: Whence (o
Lord

Lord my God) hath this creature his beginning? whence (I say) vnlesse from thee? Thou hast made me , and not I my selfe. Who art thou then? Who art thou , by whom I and all other things doe liue, and haue their being? Who art thou? Thou (o Lord my God) art the true and onely God , omnipotent and eternall, infinite and incomprehensible: who liuest euerlastingly , and nothing dieth in thee, because thou art immortall, dwelling in a place that shall continue worlde without end, admirable in the eies of the Angells, vnspokeable, vnsearcheable, and not to be named.

Thou art the liuing and true God, terrible & powerfull, not knowing beginning or end, the beginning and end of all things, who art before the beginning and originall of all generations, worldes, ages and times. Thou art my God, the Lord of all things, which thou hast created. Thou knowest the causes of all things that are stable, thou knowest the immutable beginnings of all things that are mutable, thou knowest the eternall reasons of all things reasonable, vnreasonable and tēporall.

Tell me then (o my God) thy poore vnworthy seruant , thou that art full of mercie, tell me that am full of miserie, for thy mercies sake, tell me I beseeche thee.

Whence had man his beginning, but from thee? Was there euer any man that coulde vaunt to haue been the author of his owne creation? Is it not from thee alone, that we haue our life and being? Art not thou the chiefe being, from whom euery thing hath his beginning? For whatsoeuer is, is from thee, because without thee there is nothing. Art not thou the fountaine of life, from whom floweth all life? Because whatsoeuer liueth, liueth by thee, for that nothing liueth without thee.

Thou therefore (o Lord) hast made all thinges. Shall I then demandaund who made me? Thou hast made me (o Lord) without whom nothing was made. Thou art my Creator, I am thy creature.

I giue thee thanks (o Lord my God by whom I, and all other thinges doe liue) for that thou hast created me. I giue thee thanks (o my maker) for that thy handes haue made me, and fashioned me. I giue thee thanks (o my light) for that thou hast enlightned me, by which meanes I haue found both thee and my selfe. Where I haue found my selfe, there I haue knowen my selfe, where I haue found thee, there I haue knowen thee: and where I haue knowen thee, there thou hast enlightned me. I giue thee thanks (o my light) for that thou hast enlightned me.

But

But what is that which I haue saied, I haue knowen thee? Art not thou an incomprehensible & infinite God, the King of Kings, and Lord of Lords, who dwellest alone in immortalitie, and in that light, which noe man can attaine vnto: which noe man hath euer scene, or can possiblie see? Art not thou a hidden God, and of vnsearcheable maiesty, who onely art able to knowe and contemplate the greatnes and wonderfulness of thine owne excellencie? Who then hath knowen, that which he hath neuer scene? Because thou hast saied in thy truth: Man shall not see me, and liue. Thy Apostle likewise hath saied by thy trueth: Noe man hath euer scene God. Who then hath knowen that, which he hath not scene? Thy truth in like manner hath affirmed: Noe one hath knowen the sonne, but the Father, neither hath any one knowen the Father, but the sone. Thy sole Trinitie therefore is wholly knowen to thy selfe alone, which surpasseth all vnderstanding.

How durst I then (that am a man like vnto vanitie) affirme, that I haue knowen thee? For who hath knowen thee, besides thy selfe? Because thou onely art God almighty, most worthy to be prayesd, most glorious, most highe, and aboue all others to be exalted, who in the sacred and di-

uine scriptures art saied to be superessentiall: For that thou art knowen to be superessentially and superintelligibly aboue all essence intelligible, intellectuall or sensible, & aboue euerie name that is named either in this worlde, or in the next; because by thy superessentiall and hidden diuinitie, thou dost inaccessiblely and vnsearcheably, dwell in thy selfe aboue all reason, vnderstanding and essence, where there is inaccessible light, and vnsearcheable, incomprehensible, and vnspeakeable brightnes, vnto which no brightnes is able to arriue: because it is thought to exceed the boundes of all humaine contemplation, vnscene, beyonde humaine reason & vnderstanding, and soe highe, that noe man can attaine vnto it: most free likewise from mutation, and not to be imparted to any one: Which neither was, nor can possibly at any time be scene, by either Angells or men.

This is thy heauen (o Lord) thy heauen that is carued and garnished, that hidden and superessentiall brightnes, surpassing all vnderstanding and reason, of whom it is saied: The heauen of heauen belonging to our Lord. The heauen of heauen, in comparison of which, all the other heauens, are but as it were the earth, for that it is exalted after a most admirable manner
about

aboue all the other heauens. Yea in respect of this the heauen called *caelum Empyrenum* is but as it were the earthe; for this is the heauen of heauen belonging to our Lord, because it is knowen to noe other but to our Lord. Into which noe man hath euer ascended, but he, that hath descended from heauen: for that noe man hath knowen the Father, but the Sonne, and the holy Ghost proceeding from both of them. Neither hath any one knowen the Sonne, but the Father, and the holy Ghost proceeding from both of them.

Certainely the Trinitie is wholly knowē to thee onely, o holy Trinitie, o Trinitie most admirable, most vnspeakeable, most vnsearcheable, most inaccessible, most incomprehensible, superintelligible, and superessentiall, superessentiallie surmounting all humaine sense, all reason, al vnderstanding, all wisdome, all essence or being, euen of the very Saintes in heauen: soe that it is impossible euen with Angells eies, to expresse, imagine, vnderstande, or knowe the same

How then haue I knowen thee, o Lord God most highe aboue all the earth and heauens, who art not perfectlie knowen of the Cherubins and Seraphins theselues? soe that their face is couered with the winges of their cōtēplatiōs, whilst inpraise

of him that sitteth vpon the high and loric throne, they cry out with a loude voice, saying. Holy, Holy, Holy, Lord God of hostes. All the earth is full of thy glory.

The Prophet was afraied and saied; Woe be to me, for that I haue beene silent, because I am a man of vncleane lipps. My harte likewise hath beene affrayed, and saied. Woe be to me, for that I haue not beene silent, because I am a man of vncleane lipps. I cannot denie, but that I haue affirmed, that I haue knowen thee. Neuerthelesse, woe be to those, who speak not of thee, because without thy ayde and assistance, those that speake much would become speechelesse.

Wherefore (o Lord my God) I will not be silent, because thou hast made me, and enlightened me, by which meanes I haue founde my selfe, and knowen thee. But how haue I knowen thee? I haue knowen thee in thy selfe, I haue knowen thee, not as thou art to thy selfe, but as thou art to me: not without thee, but in thee, because thou art the light, which hast enlightened me. For euen as thou art onely knowen to thy selfe, as thou art to thy selfe: soe thou art knowen to me, according as by thy grace thou art to me.

But what art thou to me? Tell me (o mercifull Lord) thy poore and wretched ser-

seruant, tell me for thy mercies sake I beseech thee, what art thou to me? Say vnto my soule, I am thy saluation: hide not away thy face from me, least I dye. Suffer me (albeit I am but earthe & ashes) to speake vnto thy mercy, suffer me (I say) to speake vnto thy mercy, because thy mercy is greate towardes me. I will therefore presume to speake vnto my Lord, albeit I am but dust and ashes. Tell me (O mercifull Lord) thy poore and wretched setuaunt, tell me for thy mercies sake I beseeche thee, what art thou to me? Wherevpon thou hast thundered with a greate voyce from aboue into the internall eare of my harte, and hast cured my deafnes, soe that I haue hearde thy voyce: thou hast likewise enlightened my blindnes, and I haue seene thy light, and knowen thee to be my God.

For this cause I affirmed, that I haue knowen thee. I haue knowen thee to be my God. I haue knowen thee to be the onely true God, and Iesus Christ, whom thou hast sent.

There was a time, when I did not know thee. Woe be to that time, when I did not knowe thee: woe be to that blindnes, when I did not see thee: woe be to that deafnes, when I did not heare thee: when I became blinde, deafe, and deformed, by

ouermuch affectinge those faire things
which thou hast framed.

Thou (o Lord) wert with me , and I
was not with thee, because those things
did keepe me away from thee, which had
noe being, but in thee. Thou hast enlighte-
ned me, o light of the worlde, and I haue
seene thee and loued thee : Because noe
man loueth thee, but he that seethe thee,
and noe man seethe thee , but he that lo-
ueth thee.

Too late haue I loued thee (o beaurie
most old and new) to to late haue I loued
thee . Woe be to that time when I haue
not loued thee.

A profession of the true faith.

CHAPT. XXXII.

I Giue thee thanks, o my light , who
hast enlightened me, & I haue knowen
thee. But how haue I knowen thee? I
haue knowen thee to be the onely liuing
and true God , and my creator . I haue
knowen thee to be the maker of heauen
and earthe, of all thinges visible and inui-
sible, to be true God, omnipotent, immor-
tall, and inuisible, hauing neither bound-
es, nor limits, eternall, inaccessible, in-
comprehensible, vnsearcheable, immuta-
ble,

ble, vnspeakeably greate, yea infinite, the beginning of all visible and inuisible creatures, by whom all thinges are made, by whom all the elements are preserued and maintained. Whose maiestie, like as it had neuer beginning, soe it shall neuer, haue ending.

I haue knowen thee to be one onely true God, the euerlasting Father, Sonne, and holy Ghost, three personnes indeede, yet but one onely simple essence, and indiuisible nature: the Father from none, the Sonne from the Father alone, the holy Ghost proceeding equallie from the Father and the Sonne: being alwaies without beginning, or ending, one onely God in three personnes, true God almighty, the sole beginning of all thinges, the creator of all thinges visible and inuisible, spirituall and temporall. Who by thy omnipotent power in the beginninge when time first beganne, didst create of nothing both creatures at once the spirituall and corporall, to wit Angells and creatures of the worlde, and after that man, consisting of a bodie and soule, as one common to both of them

I haue knowen thee, and confesse thee to be true God the Father vnbegotten, the sonne begotten of the Father, the holie Ghost the comforter, neither begotten,
ten,

ten, neither vnbegotten, the sacred and vnseparable Trinitie, in three personnes, coequall, consubstantiall, and coeternall, Trinitie in vnitie, and vnitie in Trinitie, which I belieue in my harte for my iustification, and confesse with my mouthe for the attaining of saluation.

I haue knowen thee Iesus Christ our Lord the onely begotten sonne of God, to be true God, the creator, sauour and redeemer of me, and all mankind, whom I confesse to haue bene borne of the father before all worldes. God of God, light of light, verie God, of verie God, not made but begotten, consubstantiall and coeternall to the father & the holy Ghost, by whom all things were made from the beginning; firmly believing, and vnfaignedly confessing thee Iesus Christ the only begotten sonne of the father to be true God, by the cōmon consent of the whole Trinitie, taking fleshe vppon thee for the saluation of man, and by the cooperation of the holy Ghost conceiued of thy blessed mother Marie euer a Virgin, being made true man of a reasonable soule, and humaine fleshe subsisting. Who albeit thou art the onely begotten sonne of God, and consequently impassible and immortall according to thy diuinitie: yet by reason of the vspeakable loue, wherewith
thou

thou hast loued vs , thou the same sonne of God, hast become passible and mortall according to thy humanitie.

Thou (I say) o onely Sonne of God, for mans saluation hast vouchsafed to endure a most bitter death & passion, to the end thou mightest deliuer vs from death euerlasting . Thou likewise (o author of light) hast descended into hell, where our forefathers did sit in darknes, and hast returned from thence on the third day as a glorious conquerour, resuming againe thy sacred bodie, which for our sinnes had remained deade in the sepulcher , and reuiuing it the third day accordinge to the scripture , that thou mightest place it in glorie at the right hande of God the father . For hauinge deliuered those from captiuitie , whom the ancient foe and enemie of mankind hath detained as prisoners *in limbo patrum*, thou the true sonne of God, hast ascended aboue all the heauens with the substance of our flesh, that is with a soule and humaine flesh , taken of the glorious Virgin : mounting aboue all the orders of Angells , where thou sittest at the right hande of God the Father, where there is the fountaine of life , and that light vnto which noe creature can attaine , where there is the peace of God, which passeth all vnderstanding.

We

We adore thee Iesus Christ, believing thee to be there, confessinge God to be thy Father: from whence we expect thee to come at the end of the worlde to iudge both the quicke and the deade, and to render to all men, whether good or euill, a rewarde or punishment, accordinge to theire actions donne in this life, like as euery one shalbe deemed worthy either of perpetuall peace or paine. For all men, that haue receiued a humane soule, shall arise at that day in the same fleshe, which they had heere; being by the voice of thy diuine power summoned to appeare, to the end, that euerie man (his soule and body being reunited in one) may according to his meritts, receiue ether glorie or damnation.

Thou (o Lord Iesus Christ) art our life, and our resurrection: Whom we expect, as our Sauour to come and saue vs, who wilt reforme the bodie of our basenes, making it conformable to the bodie of thy brightnes.

I haue knowen thee true God, and one holy Spirit of the Father and the Sonne, proceeding equallie from both of them, consubstantiall and coeternall to the Father and the Sonne, being our comforter and aduocate: who in likenes of a doue hast descended vppon the same God, our
Lord

Lord Iesus Christ, appearing likewise in tongues of fire vppon the Apostles. Who alsoe by the guift of thy grace hast taught all the Saints and elect of God from the beginning, opening in like manner the mouthes of the Prophetes, to the end they might declare the wonderfull thinges of thy heauenly kingdome: who together with the Father and the Sonne art adored and glorified of all the Saints of God. Amongst whome I likewise the sonne of thy hande-maide, doe with my whole hart glorify thy name, because thou hast enlightned me. For thou art the true light, the light that telleth the truth, the truth, the fire of God, and the maister and directour of our soules, who by thy sacred vaction dost teache vs all truth.

Thou art the Spirit of truth, without whose ayde it is impossible to please God: because thou thy selfe art God of God, & light of light, proceeding after an vnspokeable manner from the Father of lightes, and from his sonne Iesus Christ our Lord, with whom thou art glorified, and dost raigne together with them superessentiallic, being consubstantiall, coequall and coeternal with them in the essence of one Trinitie.

I haue knowen thee one liuing and true God, the Father, the Sonne and
the

the holy Ghost, three indeede in persones, but one in essence: whom I confesse, adore, and glorifie with my whole harte as the true and onely God, holy, immortall, inuisible, immutable, inaccessible, vnsearcheable, one light, one sunne, one breade, one life, one good, one beginning and one end, one creator of heauen and earthe: by whom all thinges doe liue, are preserued, guided, gouerned, and reuiued, in heauen, in earthe, and vnder the earthe: besides whom there is noe God either in heauen or earthe.

Thus o Lord God I haue knowen thee (who knowest me) thus I haue knowen thee. I haue knowen thee o my light, by thy faithe, which thou hast inspired into me, o Lord my God the light of mine eyes, the hope of the vniuersall worlde, the ioy that maketh glad my young and tender yeares, and the good that sustaineth my old age.

All my bones reioyce in thee (o Lord) saying: O Lord who is like vnto thee? Who is like vnto thee o Lord amongst the Gods? For that the handes of men haue not made thee, but contrariwise, it is thou that hast made the handes of men. The idolls of the Gentills are siluer and golde, the workmanship of the handes of men: but the maker of men is not such

an one: All the Gods of the Gentiles are diuells, but our Lord hath made the heauens; he therefore is the true God. Let those Gods, which haue not made heauen and earthe, perishe, and be cast forth of heauen and earthe: and let heauen and earthe prayse that God, which hath created heauen and earthe.

*The acknowledging of our owne
basenes.*

CHAPT. XXXIII.

WHo is like vnto thee (o Lord euen amonge the Gods? Who (I say) is like vnto thee? Thou art greate in sanctitie, terrible, and worthy to be praised, doing things that deserue to be admired.

Too too late haue I knowen thee (o true light) too too late haue I knowen thee. And the cause was, for that there was a great and darke cloude before mine eyes, that delighted in vanitie, which hindered me from beholding the sunne of iustice, and the light of all veritie. I was wrapt in darknes, being the child of darknes, because I knewe not the light. I was blinde, and loued blindnes, and walked through one darknes into an other.

Who hath deliuered me from thence,
where

where I remained as a blinde man, sitting in darknes, and in the shadowe of death. Who hath taken me by the hande, and lead me forth of the same? Who is he, that hath thus enlightned me? I sought him not, and he sought me; I called him not, and he called me. But who is he? Thou art he (o Lord my God) being most mercifull and pittifull, yea the Father of mercies, and God of all comforte.

Thou (o Lord my God most holy) art he that hast donne the same, whom I confesse with my whole harte, rendring thanks to thy holy name. I did not seeke thee, thou hast sought me. I did not call vpon thee, thou hast called me, yea thou hast called me by thine owne name.

Thou hast thundered from heauen with a greate voice into the internall eare of my harte, saying: Let light be made, and light was made: whereupon that greate and darke cloude, which had couered mine eies, departed and was dissolued, whereby I haue seene thy light, and knowen thy voice: And I saied: Trulie o Lord, thou art my God, who hast deliuered me out of darknes, and from the shadowe of death, calling me into thy admirable light, soe that now I see.

Thanks be to thee (o Lord) who hast enlightned me. And I looked backe, and beheld

beheld the darknes, wherein I had liued, and the deepe darke dongeon, wherein I had remained, which made me with feare and trembling to crie out, saying: Woe is me, woe is me, in respect of the darknes in which I haue remained; woe is me, in respect of my former blindnes, in which I could not see the light of heauen. Woe is me, woe is me, in respect of my former ignorance, when I did not knowe thee o Lord. Thanks therefore be to thee o my enlightner and deliuerer, for that thou hast enlightned me, and I haue known thee.

Too too late haue I knowen thee, o ancient veritie, too too late haue I knowen thee, o eternall truth. Thou remainedst in light, and I in darknes, and I knewe thee not, because I coulde not be enlightned without thee, for that there is noe light besides thee.

*A consideration of Gods diuine
Maiestie.*

CHAPT. XXXIV.

O God the holy of holies, the God of Gods, and Lord of Lords, of inestimable Maiestie, whose wonderfull greatness cannot be vttered or imagined: before
whom

whom the Angelicall Powers doe shake
for feare, whom all the Dominations, and
Thrones doe adore, in whose presence all
the Vertues doe tremble, whose power
and wisedome is infinite: who hast layed
the foundation of the worlde vpon no-
thing, and gathered together the sea in
the aire as it were in a bottle.

O most mighty, most holy, and most
powerfull God, the God of the Spirits or
soules of all mortal creatures, from whose
sight heauen and earthe doe flie away for
feare, to whom all the elements doe obey
at a becke, lett all thy creatures adore and
glorifie thee. Amongst whom I vnworthy
wretch the sonne of thy hand maide doe
bowe downe the necke of my harte vn-
der the feete of thy supream Maieslie
(being taught soe to doe by the faithe,
which thou hast giuē me) rendring thanks
vnto thee, for that thou hast vouchsafed
by thy mercy to enlighten me.

O light most true, sacred and delight-
full, most worthy of praise, and most ad-
mirable, which enlightneth euery man
comming into this worlde, yea the eies
of the Angells themselues. Beholde
now I see, for which I thanke thee. Be-
holde now I see thee light of heauen; a
heauenly bright beame proceeding from
the face of thy brightnes, doth shine vpo
the

the eies of my minde . which maketh all my bones to reioyce.

O that this light were perfect in me, encrease it in me, o author of light, I beseech thee. Encrease (I say) I beseech thee, that light that shineth in me . Let it be augmented I beseeche thee , let it be augmented by thee. What is this, that I feele? What fire is this, that maketh hotte my harte? What light is this that enligheneth my harte?

O fire which dost alwaies burne, and art neuer extinguished, enflamme me. O light, which dost alwaies shine, and art neuer darkned, enlighten me. O that I were made hotte by thee. O sacred fire, how sweetlie dost thou heate, how secretlie dost thou shine, how desiredlie dost thou burne? Woe be to those, that are not made hoate by thee, woe be to those, that are not enlightened by thee. O true light enlightning al the world, whose brightnes doth replenishe all the worlde. Woe be to those blind eies, which doe not see thee, who art the sunne, that giuest light both to heauen and earth. Woe be to those dimme eies, which cannot see thee. Woe be to those eies, that are turned away from seeing veritie. Woe be to those eies that are not turned away from seeing vanitie.

Verily

Verily those eies, that are accustomed to darknes, cannot beholde the bright beames of thy supream righteousnes, neither doe they knowe what to thinke of the light, whose dwelling is in darknes. They see, loue, and approoue the darknes, soe that walking from one darknes into an other they stumble, and tumble they knowe not whither. Doubtles they are wretched, that knowe not what they loose, but they are more wretched, that knowe what they loose, who fall with theire eies open, and descend alieue into perdition.

O light most blessed, who canst not be sene of those eies, that are neuer soe little defiled; Blessed are the cleane in harte, for they shall see God. Cleanse me o cleansing vertue, cure mine eies, to the end, that with sounde and cleare eies I may be able to beholde thee, whom sore and sickly eies cannot possibly see. Remoue from mine eies (I beseech thee o inaccessible beauty) the scales of my former blindnes, by the beames of thy brightnes, that I may be able stedfastly to beholde thee, and in thy light may see light.

Beholde, o my light, now I see, for which I thanke thee. Let this my light o Lord (I beseech thee) be encreased by thee. Open mine eies, that I may see the

wonderfull thinges of thy lawe who, art wonderfull in thy Saints. I giue thee thanks o my light, for that I now see, albeit obscurely as it were in a mirrour or looking glasse : but when shall I see thee apparantlie face to face?

O when will that day of ioy and mirth arriue, in which I shall enter into the place of thy tabernacle soe much to be admired, euen into the house of God, to the end I may see him face to face, that seeth me, that soe my desire may be accomplished.

*Of the desire and thirst of the soule
after God.*

CHAPT. XXXV.

LIke as the harte or stagge desireth the fountaines of water (when he is pursued) euen soe my soule longeth after thee o God. My soule hath thirsted after thee my God the liuing fountaine, when shall I come, and appeare before thy face? O fountaine of life, o veine of liuing waters, when shall I come to the waters of thy sweetnes from this deserte, craggie and dry countrie, that I may see thy vertue and glory, & quenche my thirst With the waters of thy mercy?

O

I

I thirsto Lord, thou that art the fountaine of life, giue me to drinke. I thirsto Lord, I thirst after thee the liuing God. O when shall I come good Lord, and appeare before thy face? And shall I then at length indeed see that day, that day (I say) of ioy and gladnes, that day, which our Lord himselfe hath made, that we might reioyce and be glad in it?

O famous, and faire day, haping neither euening, nor Sunsetting, in which I shall heare the voyce of praise, mirthe, and thanks-giuinge, in which I shall heare saied: Enter into the ioy of thy Lord. Enter into the euerlasting ioy, into the house of thy Lord God, where there are greate, and vnsearchable, and wonderfull thinges, which cannot be numbred. Enter into that ioy, which is free from heauines, which containeth euerlasting gladnes: where all goodnes doth abounde, and noe euill can be found. Where ther shalbe whatsoeuer thou louest, and nothing that thou loathest. There is that vitall life, which is sweete and lonely, which likewise shall endure euerlastingly. Where there shalbe noe foe to impugne vs, nor allurement to entice vs, but soueraigne and certaine assurednes, assured quietnes, and quiet ioyfullnes, ioyfull happines, happie euerlastingnes, & euerlasting blessinges;

fednes, where there is the blessed Trinitie, and vnitie of Trinitie, and deitie of vnity, and the blessed sight of the deitie, which is the ioy of thy Lord God.

O ioy surmounting all ioy, o ioy exceeding all ioy, besides which there is noe true ioy, when shall I enter into thee, that I may see my God, that dwelleth in thee? I will goe thither, and see that greate sight. What is it, that doth detain me? Woe is me, for that my abode in this life hath been ouer longe. How long (alas) shall I heare it saied, wher is thy God? how longe shall I heare it saied, stay a while, expect yet a while?

Now therfore, what doe I expect? doe we not (o Lord my God) expect our Lord and Sauour Iesus Christ, who will reforme the body of our humilitie, makinge it like to his bright and glorious body. We expect our Lord; when he will returne from the mariages, that he may vouchsafe to admitt vs to his mariage.

Come o Lord, and doe not stay. Come o Lord Iesus Christ, and visite vs in peace: come and deliuer vs, that lye fettered and bounde in the prison of this mortall body; that with a perfect hart, we may reioyce before thee. Come o sweete sauour. Then that of the Gentils art soe much desired,

sired, come, and shewe vs thy face, and we shalbe saued. Come o my light, & my Redeemer, deliuer my soule forthe of prison, to praise and magnifie thy holy name.

How longe shall I poore wretched man, be tossed to and fro in the floudes of this my mortalitie, crying vnto thee (o Lord) and yet thou dost not heare me? Heare me o Lord, crying vnto thee out of this greate sea of miserie, and bring me to the hauen of heauenlie felicitie.

happie are they, who being deliuered from the danger of this tempestuous sea, haue deserued to attaine vnto thee o God, the porte of peace and securitie. Those trulie are trulie happie, who haue arriued from this sorrowfull sea, to the shore of fastie, from this place of banishment to the heauenly countrie, from the prison of this mortalitie, to the pallace of perpetuall felicitie: who hauing obtained the rewarde of euerlasting glory, by meanes of the manifold miseries, which heere they sustained, doe now for euermore reioyce with most happy mirth, being nowe blessed by enioyeing that rest, which they soe much desired.

Without doubt they are blessed yea more then a thousand times blessed, who being now fre frō al misery haue deserued to attaine to the kingdome of all brightnes

nes and beauty, being likewise secure of this their neuer fading and neuer failing glory. O eternall kingdome, o kingdome as long to continue as eternitie it selfe: where there is light euerlasting, and the peace of God, which passeth all vnderstanding: in which kingdome the soules of the Saints doe repose, their heades being overshadowed with perpetuall gladnes, who shalbe euelastinglie replenished with such excessiue ioy and mirth of minde, as that neither grieve nor groanes, shall euer be hearde in those their confines. O how glorious is that kingdome, in which all thy Saints raigne with thee (o Lord) being cloathed with light as with a garment, each one of them hauing on his heade, a crowne adorned with precious stones? O kingdome of euerlasting blisse, where thou (o Lord) being the hope of the Saints, and the crowne of their glory, art apparantlie face to face seene of them, making them on all parts to reioyce in thy peace, which surpasseth all vnderstanding.

There there is infinite ioy, mirth without sadnes, healtie without sicknes, way without wearines, light without darknes, life without dearth, all māner of goodnes free from all māner of wickednes. Where youthe neuer groweth old, where life

knoweth noe end, where beauty neuer fadeth, where charity neuer faileth, where health neuer decayeth, where ioy neuer decreaseth, where grieve is neuer felt, where groaning is neuer hearde, where sorrowe is neuer scene or perceiued, where all manner of mirth is alwaies enioyed, where noe euill is feared: because the foueraigne & supream good is there possessed, which is to contemplate the face of the Lord of all vertues, world without end.

Happy therefore are they, who being escaped from the shipwrack of this present life, haue deserued to attaine to soe greate gladnes. But vnhappy (alas) & vnfortunate we, who saile through the tēpestuous stormes, and dangerous gulfes of this greate sea, being ignorant whether we shall euer be able to arriue at the happie haven of heauenly felicitie. Vnhappie I say, are we, whose life is in exile, whose life is in peril, and whose end is doubtfull, not knowing what our end will be, for that all thinges are helde in suspēce vntill our last day. We remaine, as yet tossed to & fro in the troublesome floudes of this tempestuous sea, sighing and seeking to attaine to thee (O Lord) the haven of this sea?

O our countrie, O secure countrie, albeit a farre of, yet we see thee, from this
albeit

sorrowfull sea we salute thee, from this vale of miserie we sighe after thee, endeavouring euen with teares, that by one meanes or an other we may attaine vnto thee.

O Christ the hope of all mankinde, God of God, our defence and safetie, whose light (like a beame of the starre of the sea) doth enlighten our eies amidst the foggie mists of this tempestuous sea, that therby we may be guided to thee the haven of securitie. Guide (o Lord) this our shipp with thy right hande, with the sterne of thy crosse, that we perish not in the floudes, that the tempest of water doe not drowne vs, that the deepe gulfes doe not deuour vs: but with the crooke of thy crosse, drawe vs out of this sea vnto thee our onely comfort and solace, whom we beholde a farre off standing on the shore of that heavenly country, with teares of tender loue ready to receiue vs, shining as the morning starre, and as the sunne of iustice.

Beholde (o Christ) we call and cry vnto thee from this place of exile, as poore captiues by thee redeemed, whom thou hast redeemed with thy pretious bloude. Heare vs (o God our Sauour) the hope of all those that dwell in the vttermost partes of the worlde, or farre distant in

in the sea, where soeuer.

Beholde we saile in a troublesome and tempestuous sea, thou (o Lord) who standest on the shore, seest the manifold dangers in which we are: for thy names sake, saue vs we beseeche thee. Graunt vs grace (o Lord) soe to saile, and in sailing soe to keepe the mid-way betweene Scilla and Charybdis, that both those perillous gulfes being auoided, we may with safe ship and marchandise, securely arriue at the hauen of heauenly happines.

A further discourse of the country and kingdome of beauen.

CHAPT. XXXVI.

WHen therfore we shall attaine vnto thee, the fountaine of heauenly wisdom, to thee the light euermlasting, to thee the brightnes which shall euerm shine (not seeing thee then as we doe now obscurely as it were in a mirroure or looking glasse, but apparantly face to face) then will our desire in thinges that are good, be fullie contented and satisfied, for that there will be noe other externall thinge at that time that may be desired, sauing thee (o Lord) the supreame and chiefest good. Who wilt be the rewarde of the blessed,

blesſed, the crowne or diademe of their beautie, and the euerlaſting ioy, which ſhall enuiron their heades, giuing them peace both without and within, by meanes of thy peace, which paſſeth all vnderſtanding. There we ſhall ſee thee, loue thee, and prayſe thee.

We ſhall ſee light in thy light, for that with thee is the fountaine of life, and in thy light we ſhall ſee light. But what light? ſurely, ſurpaſſing greate light, ſpiritual light, incorruptible and incomprehenſible light, infailcable and vnquenchcable light, a light vnto which noe man can approache or attaine, light vncreated, true, and diuine, which enlightneth the eyes of the Angells, which maketh the youth of the Saints for to reioyce and be gladde, which is the light of lights, and fountaine of life, euen thou thy ſelfe o Lord my God. For thou art the light, in whoſe light we ſhall ſee light, that is to ſay, we ſhall ſee thee in thy ſelfe, in the brightnes of thy countenance, when we ſhall beholde thee face to face.

Now what other thinge is it, to beholde thee face to face, but (according as the Apoſtle ſayeth) to knowe thee, euen as I am known, to knowe thy trueth, and thy glorie? To knowe thy face therefore is nothinge elſe, but to knowe the

power of the Father, the wisedome of the Sonne, the mercie of the holie Ghost, the essence of the most highe Trinitie, being vndiuided, and one onely. Wherfore to beholde the face of the liuing God, is the chiefeft good, the ioy of the Angells, and of all the Saints, the recompence of eternall life, the glorie of the blessed spirits the euerlastinge gladnes, the crowne of comelines, the rewarde of happines, the richest rest, the beautie of peace, the internall and externall delectation, the paradise of God, the celestiall Hierusalem, the happie life, the fulnes of felicitie, the delight of eternitie, the peace of God, which passeth all vnderstanding.

Mans whole blisse therefore, and beatitude doth consist in beholding the face of his God, to see him that hath made heauen and earthe, to see him that hath made him, that hath saued him, that hath glorified him. He shall see him by knowing him, he shall loue him by affectinge him, he shall prayse him by possessinge him. For he shall be the inheritance of his people, of his people the Saints and blessed, of his people whom he hath redeemed. He shall be the possession of their beatitude, he shall be the rewarde and recompense of that, which they haue soe longe expected. Euen as he promised,
when

when he said; I will be thy surpassinge great rewarde. For that it is meete, that soe great a rewarde, shoulde be giuen by soe great a Lord.

Truly (o Lord my God) thou art surpassing great aboue all the Gods, and thy rewarde likewise is surpassing great. Neither art thou great, and thy rewarde little, but as thou art great, soe in like manner is thy recompense, for that betwixt thee and it, there is noe difference.

Thou thy selfe art surpassing great indeade, thou thy selfe art a rewarde surpassing great, thou thy selfe art the crowner and the crowne, the promisser and the promise, the giuer and the giuft, the rewarder and the rewarde of eternall happines. Thou therefore (o my God) art the crowner and the crowne, the diademe of my hope, which is adorned with glorie; thou art the light that gladdeth, the light that reneweth, the brightnes that beautifieth, thou art my great hope, the internall loue and delight of the blessed, euen he, whom they haue still soe much desired.

Thy sight therefore (o Lord) is our whole rewarde, our whole recompense, and all the ioy, which we expect. For this is life euerlasting, this (I say) is thy wisdom. This is life euerlasting, that we know thee the onely true God, & Iesus Christ whom
 O 6 thou

thou hast sent.

When therefore we shall beholde thee the onely God, the true God, the liuing God, who art, omnipotent, simple inuisible, infinite, and incomprehensible: when likewise we shall see our Lord Iesus Christ thy onely begotten sonne, being consubstantiall and coeternall with thee, whom in the vertue of the holy Ghost thou hast sent into the worlde for our saluation: Finally when we shall contemplate thee, the God which art onely holy, three in personnes, and one in essence, besides whom there is noe other; then we shall obtaine that which we nowe seeke for, to wit eternall life, euerlastinge glorie, which thou hast prepared for those that loue thee, which thou hast reserued for those that feare thee, which thou wilt bestowe vppon those that seeke thee, vppon those I say, which seeke thy face continually.

Wherfore o my Lord God, who hast fashioned me within the wombe of my mother (who hast recommended me to the protection of thy diuine power) permit me not any more to be distracted from one thing into many, but drawe me from externall thinges vnto my selfe; and from my selfe vnto thee, to the end, that my harte may alwayes say vnto thee. My face
hath

hath sought thee, thy face will I seeke o Lord, thy face o Lord of all power and fortitude, in whose onely sight doth consist the whole glory, and euerlasting beatitude of the blessed. Because to see the face of God is life euerlasting, and the endlesse glory of the Saints in heauen.

Let my harte therfore reioyce, that it may feare thy name, let their harte reioyce, that seeke our Lord, but much more theirs, that finde him. For if it be a pleasure to seeke him, what a ioy will it be to finde him? Wherefore I will alwaies seeke thy face with affection and deuotion, that by that meanes I may peraduenture at length deserue to haue the dore and gate of righteousness opened vnto me, that I may enter into the ioy of my Lord. This is the dore of our Lord, the iust shall enter in thereat.

A Prayer to the holy Trinitie.

CHAPT. XXXVII.

O You three coequall and coeternall personnes, one onely true God, the Father, the Sonne, and the holy Ghost, who dwellest in eternitie alone, in that light, vnto which noe man can attaine. Who by thy power hast layed the worlds
foun-

foundation, and by thy wisdome dost gouerne the same. Holy, Holy, Holy, Lord God of hosts. Terrible and powerfull, iust and mercifull, worthy to be admired, prayed and beloued: One God, three personnes, one essence, one power, one wisdome, one goodnes, one onely Trinitie voide of separation. Open the dores of thy rightcousnes vnto me (o Lord) crying vnto thee, to the end that being entred in, I may praise thee with wordes of thanksgining.

Beholde o supream house-holder, I stande knockinge at thy dore as a poore begger, commaunde that thy dore may be opened vnto me, who hast sayed: Knock, and it shalbe opened vnto you. The afflictions of my groaning harte, and the crying of my weeping eies, doe knock at thy dore, o Father of mercies. Thou knowest my desire, and my groaning is not hidden from thee. Hide not then thy face from me any longer, neither doe thou forsake me in thine anger.

O Father of mercies, heare the lamentable complainte of me thy poore orphā, and stretch forth thy helping hande, that it may drawe me out of the deepe waters, out of the lake of misery, and out of the dunne and dreggs of iniquitie, that I perish not before the eies of thy mercy, and in presence

presence of thy infinite patience: but let me escape vnto thee o Lord my God, that I may beholde the riches of thy kingdome, and alwaies see thy face, and sing praises vnto thy holy name.

Thou o Lord, who dost thinges worthy of admiration, who through, the remembrance of thee, makest my harte merry, who hast enlightned my youthe, despise not nowe my old age, I beseech thee: but cause my bones, and gray haire to become ioyfull and youthfull, like vnto the bones and hoary feathers of an Eagle.

*The end of S. Augustins Soliloquies,
that is of the secret discourses and
conferences of his soule With God.*

A T A

OF THE SOLILOQUIES

OF

S. AVGVSTIN, BI.
SHOP OF HIPPON.

F the vnspeakeable sweetnes of
God. Chap. I.

Of the misery & frailtie of man.
Chapt. II.

Of the admirable light of God. Chapt. III.

Of the mortalitie of mans nature. Chapt.
IV.

What it is to become nothing. Chapt. V.

Of the miserable estate of the soule, being
in sinne. Chapt. VI.

Of the manifolde benefits of almightie
God. Chapt. VII.

Of the future dignity of man. Chapt. VIII.

Of Gods omnipotent power. Chapt. IX.

Of the incomprehensible prayse of God.
Chapt. X.

Of the hope which we ought to haue in
God. Chapt. XI.

Of the snares of concupiscences. Chapt.
XII.

Of

Of the miseries of man, and the manifold benefits of almighty God. Chapt. XIII.

How God doth continuallie looke into the actions and intentions of men. Chapt. XIV.

That man without the assistance of Gods grace, is able to doe nothing of himselfe. Chapt. XV.

Of the diuell, and his manifold temptations. Chapt. XVI.

That God is the light of the iust. Chapt. XVII.

A further acknowledging of the benefits of God. Chapt. XVIII.

Of the vehemencie of loue or charity. Chapt. XIX.

How God hath made all thinges subiect to the seruice of man. Chapt. XX.

How by the consideration of benefits temporall, we may gather the greatness of those that are celestiall. Chapt. XXI.

That the sweetnes of God doth take away the present bitternes of the world. Chapt. XXII.

That our whole hope, and the desire of our harte ought to be in God. Chapt. XXIII.

That our saluation is from God. Chapt. XXIV.

How

How without the assistance of Gods grace, mans will is vnable to doe well.

Chapt. XXV.

Of the ancient benefits of almighty God.

Chapt. XXVI.

Of the Angells appointed to be the guardians of men.

Chapt. XXVII.

Of the profounde predestination and foreknowledg of almighty God,

Chapt. XXVIII.

Of those that at first are good, and after-wardes become bad : and contrariwise of those that at first are bad, and after-wardes become good,

Chapt. XXIX.

That a faithfull soule is the sanctuarie of God.

Chapt. XXX.

That God cannot be founde either by the exterior or interieur senses,

Chapt. XXXI.

A profession of the true faithe,

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Chapt. XXXIII.

A consideration of Gods diuine Maiestie

Chapt. XXXIV.

Of the desire and thirst of the soule after God.

Chap. XXXV.

A further discouse of the country & kingdom of heauen,

Chapt. XXXVI.

A Prayer to the holy Trinitie,

Chapt. XXXVII.

THE MANVEL
OF
S. AVGVSTIN,
BISHOPP OF
HYPPON.

OTHERWISE TEARMED

A litle booke treating of the contempla-
tion of Christ, or the worde
of God.

*Stirring vpp our weake and drouisie
memorie, to the desire of hea-
uentie felicitie.*



AT S. OMERS,
For IOHN HEIGHAM,
Anno 1624.

REVISED

OF THE

REVENUE

ACTS

AND

ORDINANCES

IN

INDIA



AND

ORDINANCES

IN

THE MANVEL
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THE PREFACE.

Seing we liue amidst a multitude
of snares and ginnes, we easily
growe colde in the loue of hea-
uenly thinges. Wherefore we
stande in neede of continuall succoure
and ayde, that as often as we fall and
faile in our dutie towards God, we
may (as men awakened) haue re-
course to him, the soueraigne and su-
preame good. For this cause I haue com-
piled and composed this little worke,
not throughe any presumptuous opinion
I haue

I haue of my selfe but through the great loue of my God , and the desire I haue to aduance his praise; to the end I might alwaies haue about me some small Manuel of shorte sentences concerning my God, drawen out of the worthiest wordes and writings of holy Fathers; by the fire of reading whereof, I might (as often as I growe cold) be inflamed with affection towards him.

Now therfore assist me (o my God) whom I seeke, and loue, whom likewise with my harte and mouthe , and with all my force, I prayse and adore . My soule (which is wholly deuoted to thee, and inflamed with thy loue , sighing and searching earnestly after thee , desiring to see thee onely) taketh delight in nothing els, but to speake, heare, write , and confesse of thee , and frequentlye to meditate of thy glorie , to the end that the sweete remembrance of thee, may be some mitigation amidst soe many stormes of affliction.

To thee therfore I call (o most desired Lord) to thee I erie with a loude voyce, euen with my whole harte . And when I call vpon thee, I call vpon thee remaining within me, for that I were meere nothing, if thou were not in me, neither were thou in me, vlesse I were in thee. Doubtes thou

thou art in me, because thou remainest in my memorie, by which I haue known thee, and in which I doe finde thee, as often as I am mindfull of thee, and am delighted in thee or frō thee, from whom, by whom, and in whom all thinges haue their beginning conseruation, and being.

Of the wonderfull essence of God.

CHAPT. I.

THOU (O Lord) dost fill heauen and earthe, carying all thinges without burden, filling all thinges without inclusion. Alwayes doing, alwaies resting. Gathering thinges together, and yet not needie. Seeking, albeit nothing is wanting vnto thee. louing, without being afflicted, ialous, yet resting assured. It repenteth thee, and yet thou art not grieved; thou art angrie, and yet art appeased. Thou dost alter what thou hast donne, without altering thy determination. Thou takest what thou dost finde, hauinge neuer lost any thinge. Thou reioycest in gaine, althoughe thou wert neuer needier: and albeit thou wert neuer conctous, yet thou exactest vsurie. Thou giuest more then is demaunded, to him, that thou art not indebted; and yet to make thee
indeb-

indebted, more continuallie is given thee, then by thee is required. And yet who is there, that hath any thinge not thine? Thou payest debtes, being indebted to noe man, and forgiuest debtes, thereby loosing nothing. Who art euerie where, and wholie euerie where. Who maiest be felt, but canst not be seene.

Woe art noe where wanting, and yet art farre distant from the thoughtes of wicked men. Who art not there absent, wher thou art farre distant, because where thou art absent by grace, thou art present by reuenge. Who art euerie where present & yet canst hardly be found. Whom we followe standing still, and cannot ouertake. Who dost containe all thinges, fill all thinges, enuiron all thinges, surmounte all thinges, & sustaine all thinges.

Who teachest the harts of the faithfull without sounde of wordes. Who art not extended by places, nor changed by times, neither dost thou come and goe. Whose dwellinge is in that inaccessible light, which neither is, nor can be seene by any mortall wight. Remaininge quiet in thy selfe, thou dost on euerie side enuiron the whole worlde. Thou canst not be cut or cleft, because thou art trulie one, nor diuided into partes, because thou dost wholie fill, beautifie and possesse whatsoeuer is
con.

contained in the whole worlde.

*Of the vnspeakeable knowledge
of God.*

CHAPT. II.

IF soe many bookes were written, as with them euen the whole worlde might be filled, yet thy vnspeakeable knowledge coulde not be vnfolded. And for that thou art vnspeakeable, thou canst not by any meane be described or defined, either with wordes or writing, who art the fountaine of diuine brightnes, and the sunne of eternall happines.

Thou art greate without quantitie, and therfore infinitely greate, thou art good without qualitie, and therfore truly and chiefly good; neither is any one good but thou alone, whose verie will is as the deede donne, whose pleasure is reputed for power. Who hast created all thinges of nothing by thine onely worde, making thē voluntarily of thine own accord. Who hast all creatures in thy possession, hauing noe neede of them, & dost rule and gouerne thē without either trouble or labour, neither is there any thinge whatsoever (either in thinges aboue, or thinges be-
P sealed

settled order of thine Empire. Who art in all places without place, and art euerie where present without situation, or motion. Who art not the author of any euill, neither art thou able to doe euill; who art able to doe whatsoeuer thou wilt, neither doth it repent thee after thou hast donne it. By whose onely goodnes we are created, by whose iustice we are chastised, by whose mercie we are redeemed. Whose omnipotēt power doth gouerne, rule, and replenish all thinges, which it hath created.

Neuerthelesse we doe not say, that thou doost fill all thinges, as if they did containe thee, seing they are rather contained in thee: neither doe we say, that thou doost fill them all particularlie: neither is it lawfull to thinke that euery creature, according to the greatnes of his capacitie doth containe thee, that is, the greatest more, and the least lesse, since thou art in them all, or they all in thee. Whose omnipotencie comprehendeth all thinges whatsoeuer, neither can any one finde meanes to escape thy power: soe that he with whom thou art not appeased, will not be able to get away, when thou art offended.

*Of the desire of the soule thinking
of God.*

CHAPT. III.

W Herfore I inuite thee (o most mercifull God) to come into my soule, which thou hast made readie to receiue thee by meanes of those holy desires with which thou hast inspired the same. Enter into it I beseeche thee, and make it fitting for thee, that thou mayest possesse it, which thou hast created and redeemed, that as a seale, I may alwayes haue thee fixed vpon my soule.

For sake me not (o most mercifull Lord, I beseeche thee) calling vpon thee, for that thou hast called me, before I called vpon thee, and hast sought me, to the end, that I thy poore seruauant shoulde seeke thee, by seeking shoulde finde thee, and being founde should loue thee, I haue sought thee (o Lord) and haue founde thee, and doe desire to loue thee. Encrease my desire, and graunt me that which I doe desire, for that, vnlesse thou giue me thy selfe, I thy poore seruauant cannot be satisfied, albeit thou shouldest giue me whatsoeuer thou hast created. Giue me thy selfe therefore, o my God, giue me
P 2 thy

thy selfe.

Beholde I loue thee, and if it be but a little, I will loue thee more. Verilie (o Lord) I doe loue thee, I doe desire thee exceedingly, I am much delighted with the sweete remembrance of thee. For during the time that my minde doth sigh after thee, whilest it meditateth of thy vnspeakeable mercie, the burden of my flesh is lesse burdensome vnto me, the hurly burly of my cares and cogitations doe then cease, the weight of my mortallitie and manifold miseries doth not according to its wonted manner dull me, all things are quiet and at peace. My hart burneth, my minde reioyceth, my memorie flourisheth, my vnderstanding shineth, yea my whole soule is as it were raiued, with the loue of thinges that are heauenlie, being inflamed with a desire of seeing thee.

Let my soule therfore take as it were the winges of an Eagle, and flie, and not faile, let it flie vntill it come to the beautie of thy house, and to the throne of thy glorie, that there in the place of thy pasture (which is enuironned with pleasaunt riuers) it may be fedd with the foode of thine internall consolation, sitting at the same table, on which those heauenly citizens are wonte to take their refection.

Be

Bethou (o Lord) our ioy and exultation, who art our hope, saluation, and redemption. Bethou our mirthe and gladnes, who art our future happines. Let my soule alwaies seeke thee, and graunt, that it may not fainte in seeking thee.

*Of the miserable estate of that soule,
that doth neither loue nor seeke
our Lord Iesus Christ.*

CHAPT. IV.

WOe be to that vnhappie soule, which doth neither seeke nor loue Iesus Christ our Lord, for that it remaineth withered and wretched. He that loueth not thee (o God) liueth but in vaine. He that desireth to loue (o Lord) but not for thee, is as it were a meere nothing, and not worthy of any estimation. He that liueth not to thee, is alreadie deade. He that knoweth not thee, is a foole.

To thee therefore (o most mercifull Lord) I commend and commit my selfe, from whom I haue receiued my being, life and wisdom; In thee is my hope, trust, and confidence, by whome I hope to arise, liue, and obtaine euerlasting rest, and quietnes. I desire, loue, and adore thee, with whom I shall remaine, raigae,

and be happie, during all eternitie. That soule doubtlesse loueth the worlde, which doth not seeke and loue thee; it is a seruauant to sinne; a slaue to all manner of iniquitie, being neuer at rest, neuer in securitie.

Graunt (o sweete Sauour) that my soule may alwaies serue thee. Let my pilgrimage heere vppon earthe continually sigh after thee, let my harte be enflamed with the loue of thee. Let my soule (o my God) repose in thee, let it contemplate thee in excesse of minde, let it with ioyfullnes singe and sounde forthe thy prayses, and let this be my comforte during the time of this my banishment.

Let my minde flie vnder the shadow of thy winges, from the heate of worldly cogitations. Let my harte pause and repose in thee, my harte (I say) which is like vnto a spacious and tempestuous sea.

O God the most riche and bountifull giuer of the diuine daintie dishes of heauenlie plentie, refrethe it being wearie, recall it being gone astray, deliuer it being in captiuitie, and being by sinne as it were broken in peeces, restore it to the estate of its former innocencie.

Beholde it standeth at thy dore, knocking and calling vnto thee. I beseech thee (o Lord) by the bowells of thy mercy,

in.

In which thou hast visited vs comminge
downe from heauen, commaund thy gate
to be opened vnto my poore wretched
soule, knocking at the same, to the end it
may freelic enter in; and repose in thee,
and be fed by thee the breade of heauen:
for thou art the breade and fountaine of
life, thou art the light of euerlasting fel-
icitie; thou art all things, by which the
righteous doe liue, that loue thee.

Of the desire of the soule.

CHAPT. V.

O God the light of those harts that see
thee, the life of those soules that
loue thee, & the strength of those thought-
tes that seeke thee, graunt me grace, that
by loue I may alwaies adhere vnto thee.
Come I beseech thee into my harte, and
make it drunke with the plentie of thy
pleasure, to the end, I may forget all tem-
porall things whatsoeuer.

Verilie I am ashamed and grieued to
endure such things as are donne in the
worlde. Whatsoeuer I see in this vale of
miserie is displeasing vnto me, whatsoeuer
I heare of things transitorie, is burden-
some vnto me. Helpe me (o Lord my God)
and make my harte glad, come vnto me,

that I may see thee.

But (alas) the house of my soule is ouer little to entertaine thee, vntill thou enter into it and enlarge it: It is ruinous and ready to fall, wherfore I beseech thee to repaire it. It hath many thinges (I confesse and knowe) contained in it, which are displeasing in thy sight, but who will cleanse it, or to whom besides thee, shall Icrie to doe it? Cleanse me (o Lord) from my secret finnes, and be mercifull vnto thy seruauant in respect of other mens finnes committed by my meanes.

Graunt me grace (o sweete Christ, o good Iesu) graunt me grace I beseech thee, to lay aside the burden of all carnall loue, and worldly desires through the loue and desire of thee. Let my soule haue dominion ouer my body, reason ouer my soule, thy grace ouer reason, and make me in all thinges subiect to thy most holy will both without and within.

Afforde me this fauoure I beseech thee, that my harte, and tongue, and all my bones may praise and magnifie thee. Dilate my mind, and lift vp the cies of my harte, that (albeit for neuer soe shorte a time) my soule may attaine vnto thee the eternall wisdome, abiding aboue all thinges. Free me (I beseech thee) from the bandes, with which I am bounde, that forsaking
all

all thinges transitorie, I may adhere and
attende vnto thee onely.

*Of the soules felicitie, being deliuered
out of the prison of this earthly
body.*

CHAPT. VI.

H Appy is that soule, which beinge
freed from this earthlie prison, doth
freely mounte vp into heauen, which be-
holdeth thee (o sweete Lord) apparantlie
face to face, being now noe more affraied
of death or of any worldlie miserie, but
reioycinge throughe the immortalitie of
euerlasting glory. It liueth in repose and
securitie, fearing now neither deathe nor
ennemie. It enioyeth thee being a merci-
full Lord, whom it hath long sought, and
alwaies loued, and being ioyned in felow-
ship with the quires of Angells, it singeth
for euer mellifluous sonnets of perpetuall
gladnes, in praise and commendation of
thy glory, o Christ our King, o good Iesu.
Verilie it becommeth as it were drunke
throughe the aboundance of thy heauen-
lie habitation, because thou dost cause it to
drinke of the riuer of thy vnspeakeable
delectation.

O howe happy is the heauenlie com-
pany

pany of celestiaall cittizens , how glorious is the solemnitie of all those that returne vnto thee (o Lord) from the toiles and trauailes of this our pilgrimage , to the pleasantnes of all beauty , to the beauty of all brightnes , and to the dignitie of all excellencie , where thy cittizens , o Lord doe continuallie see thee ? Nothing at all is there hearde , that may molest the minde ; What sacred Canticles ? what diuersitie of instruments ? what delightfull ditties ? what sweete sounds of heauenlie harmonie are there hearde incessantlie ? There the mellifluous organ , there the most sweete melodie of Angels , doe sounde forth Hymnes , and admirable Canticles of Canticles euelastingly , which are songe by the celestiaall cittizens to thy praise and glory.

Noe spitefulnes or bitternes of affection , is founde in that heauenly region ; for that neither malice nor malicious men , haue there any abiding . Noe aduersarie is there to impugne vs , nor occasion of sinne to entice vs . There is noe want or povertie in that place , noe shame or disgrace , noe brawling , noe vpbraiding , noe blaming , noe fearefullnes , noe disquietnes , noe paine , noe doubtfullnes , noe violence , noe variance : but contrariwise surpassing greate peace , perfect charitie,

ritie, singing and praising of God euerlastinglie, perpetuall repose ioined with securitie, and ioy in the holy Ghost during all eternitie.

O how fortunate shall I be, if after this life, I shalbe admitted to heare the most pleasant and sweete songes of those heauenlie cittizens, if I shalbe admitted (I say) to heare those mellifluous meeters of poetrie, made to expresse the praises, and honoure due to the most sacred Trinitie. O how much more happy shall I be, then I can imagine, if I my selfe likewise shalbe thought worthy to sing a songe to our Lord Iesus Christ, euen one of the sweete songes of Syon.

Of the ioy of Paradise.

CHAPT. VII.

O Liuing life, o euerlasting life, and euerlastinglie happie. Where there is ioy without grieffe, rest without labour, dignitie without feare, riches without sicknes, plentie without want, life without deathe, eternitie without corruption, felicitie without affliction: where all good things are comprehended in perfect charitie, where the Sainctes see God and one an other apparantlie: where

where there is perfect knowledge in all things, and of all things. where the supream goodnes of God is behelde, and the light, that enlightheth all things is by the Saincts glorified: where Gods maiestie is seene present, and with this foode of life the minde of the beholders doth remaine satisfied and content.

They alwaies see God, and by seeing long to see him, they desire it without loathsomnes: where the true sunne of iustice doth refreshe them all, by the wonderfull light of his vnspeakeable beautie, and doth in that manner enlighten all the citizens of that celestiall countrie, as that they (beinge but a light enlighthned by God, who is the light that enlightheth them) doe shine more bright then the sunne, and all the stars of heauen. Who adhering vnto God, who is immortall, are by this meanes made immortal and incorruptible, accordinge as our Lord and Sauiour hath promised, saying. O Father my will and desire is, that those which thou hast giuen me, may be present with me where I am, to the end they may see my glorie, that all may be one, that as thou O Father art in me, and I in thee, euen soe they may be one in vs.

Of the kingdome of heauen.

CHAPT. VIII.

THe kingdome of heauen is a most happy kingdome, free from death, voide of end, where time without succession of ages is still the same; where one continuall day without interchaunge of night, knoweth neither time past, nor to come, where the valiant souldier after many trauailes sustained, and victorie obtained, is with vnspeakeable guifts rewarded, a crowne of endles blisse being set vpon his heade.

O would to God (the multitude of my sinnes being forgiuen me) it might please his diuine bounty to bidd me (of al Christs seruants the most vnworthie) to lay aside the burden of this my incorruptible body, to the end I might enter into the endles ioyes of his heavenly citty, there to finde rest for all eternitie, that I might be placed to singe amongst the most sacred quires of those celestially citizens, that with those most blessed spirits I might helpe to sound forthe the praises of my maker, and might in presence beholde the face of my God and Sauour, that I might be exempt from all feare of deathe and worldly miserie.

serie, and might securelie reioyce through the incorruption of perpetuall immortallitie, that I might be free from all blindness of ignorance, being vnited vnto him that knoweth all thinges.

I shoulde little esteeme all thinges transitorie, and shoulde scarce vouchsafe to cast mine eie, or to thinke vpon this vaile of teares any more, where our life is subiect to affliction, subiect to corruption, where our life is replenished with al manner of bitternes, being the mistres of miscreants, and handmaide vnto hell it selfe: whom humors puffe vp, whom paines pull downe, whom heates doe pearche, whom the ayre maketh sicke, whom feasting maketh fatt, and fastinge maketh leane, whom delights make dissolute, whom sorrowes doe consume, whom pensiuenes doth oppresse, whom security maketh dull, whom riches lift vp, and make stately, whom pouertie doth abase and make lowly, whom youth maketh to be magnified, olde age to be crooked, whom sicknes weakeneth, and sadnes afflicteth. Where the diuell lieth in waite to deceiue vs, the worlde flattereth vs; where the fleshe is delighted, the soule is blinded, and man on euery side is troubled and disquieted. And close as it were at the heeles of all these euills, doth furious

rious deathe come after, closinge vp the end of the delightes of this miserable life in that fashion, as that being ended, they are as if they had neuer beene begunne.

How God visiteth and comforteth that soule, which with sighes and teares lamenteth his absence.

CHAP. IX.

BUt what praises or thank-giuing are weable (o God) to rendre vnto thee, who ceaseſt not to comfort vs with the wonderfull visitation of thy grace, euen amidst the manifold miseries of this our mortalitie? For beholde, whiles I feare what my end will be, whiles I enter into consideration of my sinnes and iniquities, whiles I am affrayed of thy iudgements, whiles I thinke of the hower of my death, whiles I shiuer and shake throughe the horroure of hell, being ignorant how strictly and seuerely my actions wilbe examined by thee, as alsoe not knowing what the end of them wilbe.

While with my selfe (I say) I consider secretly in my harte these and many other such like thinges, thou (o Lord my God) accordinge to thy wonted goodnes, dost
come,

come, and comforte me poore wretche, beinge wholly ouerwhelmed with heauines, lifting vp my sad and sorrowfull soule (amidst my manifolde wailinges and weepinges, and profound sighes and lamentations) aboue the highe toppes of the hilles euen vnto the bedds of sweete and fragrant spices, placing me in a place of pasture, neere vnto the little brookes of sweete and pleasant waters, preparing there in my presence a sumptuous banquet abounding with all varieties, which may refresh my wearied spirit, and make glad my sorrowfull harte At length being made stronge againe by these dainties and delicacies, I growe to forget my manifold miseries, for that I repose in thee the true peace, being eleuated aboue all earthlie highnes.

Of the sweetnes of diuine loue.

CHAPT. X.

I Doe loue thee, o my God, I doe loue thee, and doe desire to loue thee more and more. Graunt me grace o Lord my God, who in beauty dost surpasse the children of men, that I may desire and loue thee according to the greatnes of mine affection, and according to the greatnes of
mine

mine obligatiō. Thou art infinite(o Lord) and therefore art infinitely to be loued, especiallye of vs, whom thou hast soe wonderfullie respected, and saued, for whom thou hast donne soe great thinges, and such as are worthie to be admired.

O loue, which dost alwaies burne, and art neuer extinguished, o sweete Christ, o good Iesu, my charitie, and my God, enflame me wholly with thy fire, with the loue of thee, with thy sweetnes, with the delight, and desire of thee, with thy charitie, with thy mirth, and gladnes, with thy mercy and gentlenes, with thy pleasure and affection, which is holy & good, chaste and cleane: to the end, that beinge wholly replenished with the sweetnes of thy loue, being wholly made hotte with the flame of thy charitie, I may loue thee my Lord(of surpassing great sweetnes and beaurty) with all my harte, with all my soule, with all my strength, and with all mine intention, with much cordiall contrition, & with many teares of deuotion, with much reuerence and trembling; hauing thee in my harte, and in my mouth, and before mine eyes alwaies, and euery where: soe that noe place may be founde in me for the false loue of any creature.

Of the preparation of our Redemption.

CHAPT. XL.

I Beseech thee most faire Iesu, by that most sacred shedding of thy pretious bloude, with which we are redeemed, giue me contrition of harte, and a fountaine of teares, especiallie whiles I offer vnto thee praiers and petitions; whiles I sing Psalmes of praise and thanks-giuing: as often as I call to minde, or speake of the mistery of our redemption, being an euident token of thy infinite mercy and compassion. As often as I stande at thy holie altar, (albeit vnworthy of soe greate an honoure) desiring to offer vnto thee that wonderfull and celestiall sacrifice and oblation, worthy of all reuerence and deuotion; which thou o Lord my God the immaculate Priest, hast instituted and appointed to be offered in remembrance of thy charitie, that is, of the deathe and passion, which thou hast suffered for our deliuerie, and for the dayly reparation of our fragilitie. Confirme my minde with the sweetnes of thy presence, during the time of soe greate mysteries, let it feele thy assistance, and be filled with gladnes.

O fire, which dost alwaies shine, o loue,
which

which dost alwaies burne, o sweete Christ,
o good Iesu, the eternall, and neuer failing
light, the breade of life, who dost feede
vs, with thy selfe, without hurte to thy
selfe, who art daylie eaten, and yet art al-
waies whole without being broken.

I beseeche thee (o Lord) to shine vppon
me, and to enflame me: Enlighten and san-
ctifie me thy vessell, cleanse me from ma-
lice, fill me, and preserue me full of thy
grace, that to the good of my soule, I may
eate the foode of thy fleshe, to the end,
that by eating thee, I may liue of thee, I
may liue by thee, I may come to thee, and
repose in thee.

*Of the ioy, Which the soule receiueth by
receiuing Christ.*

CHAPT. XII.

O Lord the sweetnes of loue, and the
loue of sweetnes: Be thou my foode,
and let all my bowelles be filled with the
delicious drinke of thy loue; to the end,
that all my wordes and cogitations may
be good, and tending to edification: Make
me (o Lord and my loue) to encrease in
thee, that thou mayest be eaten by me
worthily, who art more sweete then ho-
nie, more white then snowe, the foode of
suche

suche as growe greate in vertue?

Thou art my life, by which I liue, my hope, to which I adhere, my glory, which I desire to obtaine. Possesse thou my hart, gouerne mine intention, direct mine vnderstanding, lift vp my loue, eleuate my minde, and draw the mouthe of my soule, thirsting after thee, to the waters of life euerlasting.

Let all tumultuous thoughtes and carnall cogitations (I beseeche thee) holde their peace: Let all phantasies of the earth and waters, of the ayre and heauens keepe silence. Let all dreames, and imaginarie reuelations, all tongues and tokens, keepe silence; briefly, let all thinges holde their peace that are donne in this vale of miserie, being all of them short, and soone passing away.

Let my soule in like sorte be silent, and not speake a worde, let it leaue it selfe, by not thinking of it selfe, but of thee (o my God) for that thou art my true and onely hope, and my whole confidence. Because a parte of each one of vs, as the blood, and flesh, is founde in thee, o Lord our God, in thee (I say) o most sweete, most gracious, and most milde Iesu. Where therefore parte of me doth raigne, there I belieue likewise to haue dominion, and where my blood doth dominere, there I trust to haue

haue principalitie and power. Where my fleshe is glorified, there I knowe my selfe to be renowned.

Although I am a sinner, yet I doe not despaire to be partaker of this grace and fauoure: although my sinnes doe hinder it, yet my substance doth require it. Although my faultes and defectes doe exclude me, yet my humaine nature which is common to me with Christ, doth not repell me.

*That the Worde incarnate, is the
cause of our hope.*

CHAPT. XIII.

DOubtles God is not soe cruell, as not to loue his owne fleshe, members, and bowells. I should certainly despaire by reason of the manifolde finnes, and vices, faultes and negligences, which I haue committed, and doe dailie, and continuallie, commit in thought, worde and deede, and by all manner of meanes by which humaine frailtie is able to offend, were it not that thy diuine Worde (o my God) had beene made fleshe, and dwelt in vs. But now I dare not despaire, because he being obedient vnto thee vntil deathe, euen the deathe of the Crosse, hath

hath taken our handewrittinge or obligation (wherein we stood bounde as slaues to the Diuell by sinne) and fastning it to the Crosse, hath crucified both sin and death. In him I securely breathe, who sitteth at thy right hande, and maketh intercession for vs.

Trusting therefore in his bountie, I desire to come to thee, in whom we are already risen againe from the deade, and are reuiued; with whom we haue already ascended into heauen, and sit with him in glorie in that happie region. To thee therefore (o heauenly Father) be all praise, glory, honor, and thanks-giuinge.

How the more we are addicted to diuine contemplation, the greater delights we take therein.

CHAT. XIV.

HOW sweete is the remembrance of thee vnto vs, (o most louing Lord) who hast soe dearelie loued and saued vs, who hast soe wonderfullie reuiued and exalted vs. The more I meditare of thee, (o most mercifull Lord) the more sweete and amiable thou art vnto me. And for that thy goodnes doth exceedinglie delight me, I purpose as long as I liue in the place

place of this pilgrimage, to desire and contemplate without ceasing thy wonderfull loue & vnspeakeable beautie, with apure intencion, and with a most sweete and louinge affection. Because I am wounded with the darte of thy charitie, I am wonderfullie enflamed with the desire of thee, couering to come to thee, to see thee.

Wherefore I will stande vppon my garde, and will singe in spirit with watchfull eies, yea I wil singe with my minde, and with all my forces: I will praise thee my creator and redeemer, I will peerce the heauens by deuotion and seruoure, and will remaine with thee by a seruente desire: that being detained in this present miserie with my bodie only, I may in thought and affection be continuallie with thee, to the end my hart may be there, where thou art, my desired, incomparable, and most beloued treasure.

But alas (o Lord) my hart is not sufficient to contēplate the glorie of thy great goodnes and pittie, for that thou art a God of infinite meekenes and mercie: verily thy praise, thy beautie, thy vertue, thy glorie, thy magnificence, thy maiestie, and thy charitie, doth farre surpasse the capacite of any mortall memorie. For euen as the brightnes of thy glorie is inestimable, soe likewise the largenes of thy charitie is vnspea-

vnspokeable, whereby thou dost adopt those to be thy children, and vnite them vnto thee by loue and affection, whom thou hast created of nothinge.

*How for Christs sake we ought to
Wiske for tribulations in
this life.*

CHAT. XV.

O My soule, if it were necessary daylie to suffer torments, yea to endure hell it selfe for a long time together, that we might see Christ in his glorie, and be ioyned in felowship with the Saintes in his heauenly cittie, were it not meete (thinkest thou) to sustaine all manner of miserie, that we might be made partakes of soe greate a good, and of soe greate felicitie?

Let the diuells therefore endeuoure (as much as they will) to entrap me, and by tentatious to deceiue me, let longe fasting weaken my bodie, and course cloathing subdue my fleshe, let trauaile trouble me, and watching drie me vp to nothinge, let others exclaime against me, let this or that man disquiet and molest me, let colde make me crooked, let my conscience murmure against me, let heart
scorche

scorche me, let my bodie be griued, my
breast enflamed, my stomacke puffed vp
with winde, my countenance wanne and
withered: let me be wholie afflicted with
sicknes, let my life consume away in sad-
nes, and my yeares in sighes and sorrow-
fullnes, let rottennes enter into my bo-
nes, and flowe as water out of my fleshe,
to the end I may finde rest in the day of
aduersitie, and ascende to those celestia-
l souldiers, that haue obtained the victorie.

O how greate wilbe the glorie and ioy
of the iust and Saints in heauen, sithence
the face of eache one of them shall shine
as bright as the sunne? at such time as our
Lord shall beginne to number his chosen
people in the kingdome of his Father,
eache one distinctly in his order, and shall
render to euerie one the rewardes which
he promised, according as by theyr actions
in this life they haue deserued: for earthly
things giuing the celestia-
l, for transitory
eternall, for small and little, most ample
and immeasurable.

There shalbe without all doubt store of
happinesse and felicitie, when our Lord
shall leade his Saints to the sight of his
Fathers glorie, making the to sit on seates
celestia-
l, to the end that God may be all
in all.

By what meanes the kingdome of heauen may be purchased and gotten.

CHAPT. XVI.

O Happie ioy, and ioyfull happines, to see the Saints, to be with the Saints, and to be a Saint, to see and enjoy God worlde without end, and longer to, if longer coulde be imagined. Let vs carefullie consider these thinges, and feruently desire them, to the end, we may speedilie be ioyned to the company of the Saints in heauen.

If thou demaunde how this may be donne, by what merits or succoure, hearken, and thou shalt heare. This thinge lieth in the power of the doer, because the kingdome of heauen suffereth violence. The kingdome of heauen (o man) asketh noe other price but thy selfe, it is asmuch worthe as thou art. Giue thy selfe therfore, and thou shalt haue it. Whie art thou troubled and discontent at the price? Christ gaue himselfe, that he might purchase thee, as a kingdome vnto God the Father. Giue thou thy selfe in the same manner, to the end thou mightst be his kingdome, and let not sinne raigne in this thy bodie, which is subiect to corrup.

corruption; but rather let the spirit gouerne, for the attaining of life euerslasting.

*What heauen is, and what happines
is contained therein.*

CH'APT. XVII.

Let vs returne (o my soule) to the heauenlie cittie, in which we are written and enrolled as citizens of the same. Let vs (as citizens of the saintes and Gods house-holde seruants, yea as Gods heires and coheires of Christ) consider the felicitie of this our famous cittie, to the vttermost of our possibilitie: Let vs trie out with the Prophet; O how glorious things are saied of thee, o Cittie of God, in thee is the dwellinge of all those, that are trulie glad. Because thou art built as a place to meete and make merrie, for suche as God of his infinitie mercie, doth vouchsafe to take vnto himselfe out of this vale of miserie.

In thee there is noe old age, nor miserie ensuing of the same, in thee there is noe one lame or mamed, crumpe shoulered, or deformed: seing all concurre into a perfect man, into the measure of the age of the fulnes of Christ.

Q²

What

What can be imagined more happie then this life, where there is noe feare of pouertie, nor feeblenes of infirmitie, where noe man is wronged, noe man is displeased, noe mā doth enuie at an others good. Where there is noe greedines of gaine, noe appetite of eating or drinking, where there is noe inordinate desire of honoure or ambition, noe dreade of diuel, or of diuellishe temptation, noe horroure of hell or of hellishe damnation. Where there is noe deathe either of bodie or soule, but a delightfull life, endles and immortall.

Noe euill affections or dissentiōs shalbe founde there, but all thinges shall accorde and agree together, because all the Saints of that heauenly region, shalbe of one minde and affection. Where there is nothing but peace and gladnes, repose and quiernes. Where there is perpetual brightnes, not that which now is, but by soe much more bright, by how much more blessed; because that cittie (euen as it is written) shall neede neither sunne nor moone, but God almighty shall enlighten the same, and the lampe thereof is the lambe. Where the Saints shall shine as the stars for all eternitie, and those that teache many, shall in brightnes resemble the clearenes of the skie.

Wher.

Wherefore in that place there shalbe noe night, noe darknes, noe concourse of cloudes, noe austeritie of colde or heate, but that temperature of all thinges, which neither eie hath seene, nor eare hath hearde, neither hath it entred into the harte of any man, sauing of those, who are founde worthy to enioy the same, whose names are written in the booke of life.

But a greater content then this will be, to be ioyned in fellowship with the quires of Angells, and Archangells, and of all the heauenlie vertues, to beholde the Patriarches and Prophets, to see the Apostles, and all the other Saints, and amōge the rest, our parents, kinsfolke, and acquaintance.

These things without doubte are very glorious; but yet it is more glorious to beholde the face of God there present, and the brightnes proceeding from the same, which is infinitely greate. Finally to see God in himselfe, to see him & enioy him in our selues wilbe a prerogatiue of glory surpassing all the rest in excellēcy, because we shall see him euerlastingly.

*How man can make noe other requi-
tall vnto God for the benefits recei-
ued from him, but onely by louinge
him.*

GHAP. XVIII.

THe soule of man (being famous and renowned by being created according to the image and likenes of God) hath in it selfe meanes from God, by which it is alwaies admonished either to remaine with him, or to returne vnto him, if at any time by sinnefull affections or defects it be sperated from him. Neither hath it meanes onely, by which it may be able to desire and hope for mercie and pardon (when it hath offended) but likewise by which it may presume to aspire to the mariage of the diuine Worde, yea to enter into a league of friendship with God almighty, and with the kinge of Angels to drawe the sweete yoke of charity.

Loue causeth all this, if by the will the soule make it selfe like vnto God, to who by nature it is alreadie likened, that is by louing him like as it beloued. For it is loue aloue of all the motions, senses, and affections of the soule, in which a crea-
ture

ture may be answerable and make requittall to his creator, althoughe in a farre inferior degree and measure.

Where loue doth arriue, it carrieth away with it all the other affections, and as a conqueroure maketh them captiue. Loue is sufficient of it selfe, it is pleasing of it selfe and for it selfe. It is the merit, the rewarde, the cause, the fruite and the helpe of it selfe, for by loue we are vnited to God. Loue causeth two spirits to become one, making the same will, and the same will in both of them. Loue teacheth vs first of all how to behaue our selues, secondly to esteeme of all things present, as if they were not, thirdlie to contemplate celestially and internall things, with a pure and cleane harte. By loue first of all honest things are laudably donne in the worlde, afterwardes the honest things of the worlde growe to be contemned, and lastly the very secrets of God are by it seene and considered.

*How God requireth something in vs
like vnto himselfe.*

CHAPT. XIX.

God the Father is charity, soe is God the Sōne, the holy Ghost is the loue that

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that proceedeth from both of them. This charity and loue requireth something in vs like vnto it, to witt charity, by which we may be ioyned and vnited vnto God, as it were by affinitie of blood. Loue maketh noe difference of personnes, neither doth it know how to behaue it selfe with reuerence.

He that loueth, goeth boldlie vnto God of himselfe alone, and talketh familiarlie with him, fearing and doubting nothing. He that loueth not, liueth but in vaine. But he that loueth hath his eies alwaies fixed on God, whom he loueth whom he desireth, on whom he thinketh, in whom he is delighted, by whom he is fedd, and refreshed. Such a man, that is endewed with such deuotion, doth soe singe and reade, and in all his actions doth carry himselfe with that care and circumspection, as if God were present before his eies, as indeede he is. He prayeth with that seruoure and deuotion, as if he were assumed vp into heauen, and presented before the Maiestie of God that sitteth on his throne, where thousandes, of thousandes doe serue him, and ten hundred thousande, doe attende vpon him.

Loue causeth the soule which it visiterh, throughe loue to awaken when it sleepeeth. It admonisheth and mollifieth
it,

it, wounding it as it were to the very harte. Loue enlightneth those thinges that are darke, it openeth those that are shut, the thinges that are colde it maketh hotte, it mitigateth the minde, that is frowarde, angry, and impatient, it chaseth away vice and iniquitie, it represseth all desire of carnalitie, it amenderh our manners and bad customes, and reformerh the spiritt, making it to change its fashions. Finallie it bridleth the motions of our youthe, and our light actions.

All this doth loue, when it is present: but assoone as it departeth, the soule beginneth forthwith in that manner to become fainte and feeble, euen as if you should withdrawe the fire from a boiling cauldron or kettle.

*Of the greate confidence which the
soule hath, that loueth
God.*

CHAP. XX.

LOue without doubte is a greater thinge then can be well expressed, by which the soule goeth boldlie vnto God of it selfe alone, and adhereth constantlie vnto him: it questioneth and consulteth

Qs

with

with him vpon euery occasion. The soule that loueth God, can thinke or speake of nothing els beside, because it doth contemne, and in a manner abhorre all other thinges whatsoeuer. The loue of God doth change it into himselfe in that wonderful fashon, as that whatsoeuer it thinketh or speaketh of, doth as it were tast and smell of affection.

He therefore that desireth to attaine to the knowledge of God, let him loue. In vaine he attempteth to reade or meditate, to preache or pray, that loueth not. The loue of God begetteth the loue of the soule, and maketh it to attend to it selfe, God loueth vs to noe other end, but that we should loue him againe. When he loueth. he desireth nothing els, but to be beloued, knowing, that those that loue him, are by loue made blessed.

The soule that loueth, addiecteth it selfe wholly to the loue of God (all proper affections being layed aside) to the end, that by louing him againe, it may make some requirall for the loue receiued from him. And yet, when it hath powred forth it selfe wholly in affection, what is it, in respect of the fountaine of loue, frō whence it had his beginning.

True it is that noe true comparison can be made betweene the louer and the beloued,

loued, betweene the soule and God, betweene the Creator and the thing created, and yet if it loue God to the vtermost of its power, there remaineth nothing, that it can doe more. Let not that soule which loueth, be affraied, let that soule feare that loueth not God. The soule that loueth, is led with promises, drawen with desires, it keepeth secret its owne merits, it shutteth the eies to all worldlie honoure, and openeth them to the diuine pleasure, relying wholie in Christs protection, and doing all things with a confidence in him.

Through loue, the soule leaueth and estrangeth it selfe from the corporall senses, to the end, that feeling God, it may not feele it selfe. This hapneth, when the soule (being allured throughe Gods vnspeakeable sweetnes) doth as it were steale it selfe from it selfe, or rather is carried, and slideth away from it selfe, to the end it may enioy God with much gladnes. Neither is there any thinge soe sweete, were it not soe shorie.

Loue maketh vs familiar with God, familiaritie causeth blodnes. blodnes taste, and taste hunger. The soule, which is touched with the loue of God, is able to thinke, or desire noe other thinge, but crieth out incessantlie with sighes, saying: Euen as the harte or stagge desireth the

fountaines of water (when he is pursued)
euen soe my soule longeth after thee, o
God.

*What God hath donne for
man.*

CHAPT. XXI.

A Lmighty God through his greate
loue towardes man, came vnto man,
yea he came into man, and became a man.
Throughe loue almighty God being inui-
sible in himselfe, became visibible like vnto
his seruants. Through loue he was wound-
ded for our sinnes.

In the woundes of my Sauour, is a safe
and secure place of repose for those that
are sicke, and for sinners. In them I dwell
securely, for that the bowells of his mer-
cie are apparant by the woundes of his
body. Out of the bowells of my Lord, I
take vnto my selfe, whatsoeuer on my
parte is wantinge vnto me, because they
flowe with mercy, neither are there ho-
les wanting, by which they gush forth
vnto me. Through the holes of his body,
the secrets of his harte are scene by me.
The sacred misterie of his compassion and
pitty doth appeare plainly vnto me; The
bowels of our Lords mercy are apparantly
scene

seene, in which he hath visited vs coming downe from heauen.

The woundes of Christ Iesu are full of mercy, full of pittie, full of sweetnes and charitie. It is they that peirced his handes, and his feete, and his side with a lance. Through these holes and clefts may I tast, how sweete my Lord God is, for that indeede he is sweete and milde, and of much mercy, towards all those that in the truth call vpon him, towards all those that seeke him, but especiallie towards those that loue him. Briefly in the wounds of our Lord and Sauour Christ Iesus, an infinite ransom, a multitude of sweetnes, fulnes of grace, and perfection of all vertues, is bestowed vpon him.

*Of the remembrance of the woundes
of our Lord and Sauour Iesus
Christ.*

CHAPT. XXII.

WHen any vncleane cogitation doth assault me, I am wonte to haue recourse to the woundes of Christ, as to a present remedy. If at any time my rebellious flesh doth chance to throwe me downe, through the remembrance of the woundes of my Lord, I arise againe.

When

When the diuell seeketh to entrap me, I forthwith fly to the bowells of my Lords mercy, and he presentlie departeth from me. If the heate of vnlawfull luste, doth at any time cause any inordinate motion in my flesh; through the remembrance of the woundes of our Lord the sonne of God, it is immediatlie mitigated.

In all aduersities I doe not finde a more soueraigne remedie, then are the wounds, which Christ suffered for me. In them I sleepe securely, and repose assuredly. Christ hath died for vs; and therfore in deathe nothing can be founde soe bitter and vnpleasing, which is not sweetned and cured by Christs death and passion.

My whole hope is in the deathe of my Lord. His deathe is my merit, succoure, and saluation, it is my life and resurrection; our Lords mercy and compassion is the merit, which I rely vpon. I am not voide of merit, aslonge as I haue the Lord of mercies on my parte; and sithence the mercies of our Lord are many. I my selfe am likewise riche in merits. By howe much the more powerfull he is to saue me, by soe much the greater is my security.

Howe

*Howe the remembrance of Christs,
woundes, is an approued remedie
against all afflictions.*

CHAPT. XXIII.

I Haue exceedingly sinned, and I knowe mine offenses to be many which I haue committed, and yet I doe not despaire, because where sinnes haue abounded, there grace hath superabounded. He that despaireth of obtaining pardon for his sinnes, denieth God to be mercifull. He doth almightie God a greate iniurie, that mistrusteth of his mercy. As much as lieth in him, he denieth God to haue charity, truth and power, in which three notwithstanding doth depend my whole confidence; that is, in the charitie of his adoption, in the truth of his promise, and in the power of his redemption.

Nowe therefore let my foolishhe imagination murmure as much as it will, saying: Who art thou that speakest after this fashion? how wonderfull greate (I pray thee) is the glory of heauen, by what merits then dost thou hope to obtaine the same? To whom I will answere confidently, saying: I knowe to whom I haue committed my selfe: for that throughe
his

his surpassing great charitie, he hath adopted me to be his sonne: because he is true in his promise, and able to performe the same, and may doe whatsoeuer it pleaseth him.

I cannot be terrified with the multitude of my sinnes, if the deathe of my Lord come into my minde, because my sinnes cannot onercome him. The nayles and lance doe tell me, that I am truly reconciled to Christ, if I loue him. Longinus with his lance hath opened Christs side for me, into which I haue entred, and doe rest there securely. He that feareth, let him loue, because loue chaseth forth feare.

Verilie the whole worlde doth not afford such a powerfull and present medicine against the heate of dishonest pleasure, as is the deathe of my redeemer. He stretcheth forth his armes on the Crosse, and spreadeth out his handes, as one ready to embrace sinners. I purpose to liue, and desire to die, betweene the armes of Christ that hath saued me. There I will sing securely: I will extoll thee o Lord, for that thou hast receiued me, and hast not permitted mine enimies to triumph ouer me. Our Sauour at his death bowed downe his heade, that he might giue the kisse of peace to his beloued. So often doe we kisse God, as we are egged forwards
through

through his loue to doe good.

*A deuoute Meditation of the soule,
furring vs vp to the loue of
Christ.*

CHAPT. XXIV.

O My soule. who art famous by being framed according to the likenes of God, beinge bought with Christs owne blood, espoused vnto him by faith, endowed with the holy Ghost, adorned with vertues, esteemed equall with the Angells, loue him. of whom thou art soe much loued, attende to him, that attendeth to thee, and seeke him that seeketh thee. Loue this thy louer, of whom thou art beloued, with whose loue thou art preuented, who is the fountaine frō whence thy loue proceeded. He is thy merit and rewarde, he is the fruite, the vse, and end of thy loue. Be carefull to please him, that is carefull to please thee, thinke on him, that thinketh of thee, be pure with him, that surpasseth in puritie, be holy with him, that excelleth all others in sanctitie.

According as thou shalt carry thy selfe towardses God in thy conuersation, in the same manner will he carrie himselfe
towardses

towards thee againe. He therefore being courteous, milde, and full of mercy and compassion, doth exact of thee, that thou likewise be courteous, milde, sweete, humble, and mercifull towards all men.

Loue him (o my soule) who hath deliuered thee from the lake of misery, and from the myre of sinne and iniquitie. Choose him for thy friende especiallie, who alone will faithfullie adhere vnto thee, when all other things and friendes shalbe taken from thee.

On the day of thy buriall, when thou shalt be abandoned by all thy friendes, he will not leaue thee, but will defende thee from those roring and infernali fiendes ready to deuoure thee: yea he will conduct thee throughe that vnknowne region, and bring thee into the streetes of heavenly Syon, and will place thee there with his Angells before the face of his Maiestie, where thou shalt heare that Angelicall songe: Holy, holy, holy, &c. The Canicle of ioy, the voice of mirth and safety, thanks-giuing, praise, and perpetuall Alleluia, is songe there euerlastingly. There, there is a heape of happines, supereminent glory, superabundant gladnes, and all manner of goodnes.

O my soule sighe vehementlie, and desire earnestlie, that thou maiest attaine to
that

that celestially city, of which soe glorious things are saied, and in which is the dwelling place of all those that are truly glad. By loue thou maiest mounte vp thither: because nothing is harde, nothing is impossible to an vnfaigned louer. The soule that loueth, ascendeth very often, and runneth vp and downe familiarly in the streetes of the heauenly Hierusalem, visiting the Patriarches and Prophets, saluting the Apostles, admiring the armies of Martyres and Confessores, and considering the quires of Virgins. Heauen and earthe, and all things in them contained, doe continuallie exhorre me to loue my Lord God.

How nothing can satisfie the soule, besides God the supream good.

CHAT. XXV.

IT is impossible that the harte of man should remaine constant and stable, if it be not setled in the desire of things eternall, but being more mutable then mutabilitie it selfe, it passeth from one thing to an other, seeking repose where it is not: for in these fraile and transitorie things (in which the affections thereof are held captiue, it cannot content it selfe
and

and liue at quiet, because it is of soe great dignitie, as that nothinge but the chiefe good is able to suffice it: it is likewise of that freedome, as that it cannot be constrained to commit any sinne.

Wherefore the proper will of euery man, is the cause of his damnation, or saluation: neither can any thing be offered more gratefull, then a good will vnto almighty God. A good will doth drawe downe God vnto vs, and direct vs vp vnto him. By a good will we loue God, and choose God, we runne to God, and come to God, and enioy God. O howe good a thing is a good will, by which we are renewed, and made like vnto the image and likenes of God.

Soe pleasinge is a good will vnto him, that he will not dwell in that harte, in which a good will is wantinge: A good will doth cause the blessed Trinitie (being of vnspokeable Maiestie) to come vnto it. For God the sonne doth enlighten the same, with the knowledge of the verity. The holy Ghost doth enflame it, with the desire of vertue. God the Father doth preserue in it, what he hath created, least it should be lost, and miscarrie.

What

What the knowledge of
veritie is.

CHAPT. XXVI.

BVt what is the knowledge of verity? First of all, it is to knowe thy selfe, & that thou study to be such an one as thou oughtest to be, correcting and amending in thy selfe, whatsoeuer thou shalt perceiue to be blame worthy. Secondly to know & loue God, that hath created thee, for in this consisteth mans whole felicitie.

Beholde therefore the vnspokeable greatnes of Gods charitie towardes vs. He hath created vs of nothing, and giuen vs whatsoeuer we haue. But because we haue loued the giift more then the giuer, the creature more then the Creator, we haue fallen into the snare of the diuell by sinne, and so haue beene made slaues vnto him. Neuerthelesse God beinge moued with mercy, hath sent his sonne to redeeme his seruants, he hath likewise sent the holy Ghost to adopt those that were slaues and bond-men, to be his children. He hath giuen vs his sonne as the price of our redemption, he hath giuen vs the holy Ghost as a priuiledge of his loue and affection; finally he reserueth himselfe, as
the

the inheritance of our adoption.

Thus God (as one most louing and full of compassion) throughe the affection and loue which he did beare to man, imparted vnto him, not onely his riches, but himselfe likewise, to the end he might recouer mā, not for any benefit he hoped to reape therby, but for mans good, and commoditie: in soe much that God himselfe was borne of men, that men might be borne of him againe.

What man is there, (albeit his harte were as harde as a stone) whom the loue of God thus preuenting him doth not mollifie and soften? especiallie such vehement loue, that for mans sake he hath vouchsafed to become a man? Who can possible thinke man worthy of hatred, whose nature and similitude he seeth in the humanitie of God? Verily he hateth God, that hateth man, and soe whatsoeuer he doth, he doth but in vaine. For God became man for the loue of man, that he that is our Creator, might be likewise our redeemer, to the end, man might be redeemed by one of his owne nature

God likewise hath appeared in the likenes of man, that he might the more familiarlie be beloued of man, and that both the senses of man might be made blessed and delighted in him; that is, the cie of the

the soule in his diuinitie, and the eie of the body in his humanity: that for our humane nature by him created, might within or without find foode in the same, and be refreshed.

*What the sending of the holy Ghost
doth effect in vs.*

CHAPT. XXVII.

OUr Sauiour therefore hath been borne vnto vs, he hath likewise been crucified, and hath died for vs, that by his deathe he might destroy ours. And for that his sacred, flesh (as a cluster of grapes) was caried to the presse of the Crosse, and by the pressing of his passion, the sweete wine of his diuinity began to runne: the holy Ghost was sent to make ready the vessels of mens hartes, that the new wine might be put into new vessels. First that mens hartes might be made cleane, that the wine might not be spilt and corrupted that was put into them: and lastlie that they might be hoopt and bounde fast, that the wine that was putt into them might not be lost: That they might be cleansed from the ioy of iniquitie, and fortified against the ioy of vanity. For that which is good, could not come, ylesse that,
which

which is euill were first gone . The ioy of iniquitie doth corrupt , and the ioy of vanitie , doth spill and powre out . The ioy of iniquitie doth marre the vessell , and the ioy of vanitie doth fill it full of holes . The ioy of iniquity is when sinne is loued , and the ioy of vanitie is when thinges transitorie are affected .

Purge thy selfe therefore from all wickednes , that thou maiest be made a vessell apt to containe goodnes . Powre forth the all bitternes , that thou maiest be filled with sweetnes . The holy Ghost is ioy and loue . Expell from thee the Spirit of the diuell , and the spirit of this world , that thou maiest receiue the spirit of God . The spirit of the diuell doth cause the ioy of iniquitie , and the spirit of the worlde doth cause the ioy of vanity . And both these ioyes are amisse , for that the one of them is wicked , and the other an occasion of wickednes .

These euill spirits therefore being expelled , the spirit of God will come , and enter into the tabernacle of our harte , causing a good ioy , and a good loue therein , by which is expelled the loue of the worlde , and the loue of sinne . The loue of the worlde allureth and deceiueth : the loue of sinne defileth and leadeth vnto death : But contrarily the loue of God enlightneth the minde , cleanseth the conscience ,

ciencie, reioyceth the soule, and sheweth
God apparantly vnto vs.

*After what manner, he that loueth
God, carieth himselfe.*

CHAPT. XXVIII.

HE, in whom the loue of God ma-
keth abode, is alwaies thinking whē
he shall come to God, when he shall leaue
the worlde, when he shalbe free from the
corruption of the flesh, hauing his harte
and affection fixed on heavenly thinges,
that by that meanes he may finde true
peace and tranquillitie of minde. When
he sitteth, when he walketh when he re-
steth, or when he worketh, his harte de-
parteth not from God. He exhorteth all
men to the loue of God, and comman-
deth the same to euery one, declaring
vnto them by his harte, wordes and actiōs,
how sweete the loue of God is, and how
wicked the loue of the worlde, and how
full of bitternes. He laugeth at the glory
of the worlde, reproveth those that are
ouer carefull in thinges temporall, shew-
ing them what a foolishnes it is, to trust
in thinges that are not durable. He won-
dereth at their blindnes, that affect these
thinges soe inordinately, and maruai-
leth

leth what should be the cause, that all men doe not forsake them, seing they are all transitorie & soone passe away. He thinketh that sweete to all men, which is sweet to him, that gratefull to all men which he be loueth, that vniuersallie knowen, which he knoweth. He oftentimes meditateth of God, and by meditating of him, is sweetely refreshed, gatheringe by soe much the more profit by it, by how the more often he doth it. For that which is alwaies sweete to be loued and praised, is likewise sweete to be considered.

Of true quietnes of harte.

CHAPT. XXIX.

THis without doubt is true quietnes of harte, when by desire it is wholly fixt on the loue of God. Neither doth it couet any thinge els, but is delighted throughe a certaine sweetnes, which it findeth in that, which it doth possesse, and by being delighted, doth exceedingly reioyce. But if it chāce to be neuer soe little distracted from thence throughe some vaine cogitation, or worldly occasion, it forthwith hastneth with all the speede it can to returne thither againe, esteeming the stay which it maketh els where, to be worse

Worse then any banishment whatsoever. For as there is noe moment, in which man doth not enioy the benefit of Gods mercie: soe there ought to be noe moment, in which he hath not God present in his memorie.

And therefore he is guiltie of noe small sinne, who talking with God in prayer, is sodainely distracted from his sight, as it were from the eyes of one that doth neither see, nor heare him. Which hapneth, when any one followeth his euill, and importunate cogitations, and pr eferreth some base and abiect creature (th at occur-
reth to his imagination) before him that created him: that is to say, by musinge and thinking more thereof then of God, whom he ought cōtinuallie to remember as his Creator, to adore as his redeemer, to expect as his Sauour, and to dreade as his iudge full of feare and tertoure

*How euery thing that hindereth the
soule from the sight of God, ought
to be auoided and
detested.*

CHAPT. XXX

O Thou that louest the worlde, looke
w & iether thou art going: This way in
R 2 which

which thou walkst, is naught, and leades to ruine.

Fly therefore (o man) fly a little from all earthly occupations, and hide thy selfe a while from thy tumultuous cogitations. Cast away now all care and sollicitude, lay aside all dissension and discorde, attende a while vnto God, and repose in him at least for some short time. Enter into the closet of thy soule. exclude from thence all things besides God, and such things as ayde thee to seeke him; which donne shut the dore against them, that thou maiest the better seeke him. Then with thy whole harte say vnto God Thy face (o Lord) is that which I desire, thy face is that which I seeke for.

Now therefore (o Lord my God) teach my harte where, and how it may seeke thee, where and how it may finde thee. If thou (o Lord) art not heere present, where shall I seeke thee absent? But if thou be euery where, why doe I not seeke thee heere? Certainly this is the reason, for that thou dwellest in that light, vnto which noe man can attaine, how then shall I attaine to that light, vnto which noe man can attaine? Or who shall conduct me, and bring me into the same, that I may see thee therein?

Moreover by what signes or semblance shall

shall I seeke thee? I haue neuer scene thee (o Lord my God) I haue neuer knowen thy face. What shall he doe (o Lord most highe) what shall he doe, that liueth in exile soe farre distant from thee? What shall thy seruāt doe that lāguisheth through thy loue, being cast a farre of (as one forlorne) out of thy sight?

Beholde he exceedinglie desireth to see thee, and thy face is very farre distant from him. He desireth to come vnto thee, and the place of thy abode is of that surpassing heigh, as that noe man is able to mounte vp vnto it. He longeth to finde, thee, but knoweth not thy residence: he couereth to seeke thee, but knoweth not thy countenance.

*How the sight of God hath been lost
by meanes of our sinne: and misery
hath succeeded in place of the same.*

CHAPT. XXXI.

THow o Lord, art my God and my Lord, and yet I haue neuer beheld thee; thou hast created and redeemed me, and bestowed almost infinite benefits vpon me and yet I haue not hitherto either sene or knowen thee. Finally I was made to behold thee, & yet I haue not hitherto per-

R 3

formed

med that, for which I was created.

O how much is mans misfortune to be lamēted, seing he hath lost that for which he was created! O cruell and harde happē! Alas what hath he lost, and what hath he founde? What hath departed, and what hath remained? He hath lost felicity, vnto which he was created, and founde misery, vnto which he was not ordained. That hath departed, without which nothing is happy, and that hath remained, which of itselfe is nothing but meere misery. Man heeretofore did eate the breade of Angells, which now he would gladly eate if he coulde get it; but now he eateth the breade of anguisthe, being then ignorant of it.

How longe (o Lord) wilt thou forget vs, how longe wilt thou turne away thy face from vs? When wilt thou vouchsafe to looke vpon vs, and heare vs? When wilt thou illuminate our eies, and shewe vs thy countenance? When wilt thou shewe thy selfe fauourable vnto vs? Look vpon vs (o Lord) and heare vs, enlighten vs, and shewe thy selfe fauourable vnto vs. Returne vnto vs, that it may goe well with vs, because without thee, it fareth amisse with vs.

Call vs vnto thee (o Lord I beseech thee) and helpe vs to come vnto thee. My
harte

harte is growen bitter throughe over-
much desolation, sweeten it therfore with
thy consolation. I haue begunne to seeke
thee as one hungry, permit me not to de-
parte away empty. I approche vnto thee
as one hūger-starued, let me not goe away
vnfedd. Being poore and needy I present
my selfe before thee, who art wealthie,
being in miserie I cast my selfe at the feete
of thy mercy, humbly crauing, that I may
not be sent away as an abiect without re-
ceiuing something. I am become croo-
ked, o Lord) soe that I am not able to see
any other things but those that are heere
beneathe in this vale of miserie; raise me
and holde me vpright, that I may looke
vpwarde, and attēde vnto things that are
heauenlie. Mine iniquities haue gone ouer
mine heade, they haue ouerwhelmed me,
and as a heauie burden doe oppresse me.
Deliuier me, & vnload me, least the infer-
nal pit of hel shut his mouthe vpon me.

Teache me to seeke thee, & shewe thy
selfe vnto me, when I seeke thee: for that I
cannot seeke thee vnlesse thou teache me,
neither cā I finde thee vnlesse thou vouch-
safe to shew thy selfe vnto me. Graunt me
grace therefore, that I may seeke thee by
desiring thee, and desire thee by seeking
thee. Graūt that I may finde thee by louing
thee, and loue thee by finding thee.

Of the goodnes of God.

CHAPT. XXXII.

I Confesse o Lord, and giue thee hartie thanks, for that it hath pleased thee to create me according to thine owne image, to the end, that being mindfull of thee, I might cōtinuallie thinke of thee, and loue thee But (alas) my soule is soe defaced through the corruption of vice, it is soe darkned through the smoake of sinne, as that it cannot accomplishe that for which it was created, vnlesse thou renewe & reforme the same.

Wherefore I beseeche thee (o Lord) seing thou hast giuen vnderstanding of faith, graunt that I may likewise vnderstande (as much as is expedient) that thou art according as we belieue, & the selfe same thinge that we belieue; & verilie we beleue thee to be of that surpassing perfection and feature, that nothing can possibly be imagined ei her greater or better.

What art thou then o Lord my God, (then whom nothing greater or better can be imagined) but that soueraigne and supream good, which being of it selfe alone, hath made all other thinges of nothinge? What good therefore is wanting to the chiefeest good, from whom all good thinges doe proceede?

Thou

Thou therfore art iust, true, and blessed, and all other thinges the more they are in these like vnto thee, the greater is their excellencie. But sithence thou art soe exceeding iust, how is it, that thou art soe fauourable towards those that offende? Is it not for that thy mercie is incomprehensible? This is a thinge kept secret in that vnaccessible light, in which thou dost dwell. There without doubt in the most profounde and secret depth of thy bounty, is a hiddé fountaine, from whence floweth that floude of thy vn-speakeable mercy. For albeit thou art wholie and perfectly iust, yet neuertheless thou art likewise merciful towards the wicked, for that thou art also wholly and perfectly good. For if thou were mercifull towards none that commit wickednes, it were an argument that thy goodnes were the lesse: because he that is good both to the good and bad, is better then him, that is good onely to the good: he likewise is better, who is good to the wicked by pardonning, and punishing them, then he that should punish them onely. Thou therfore art mercifull, because thou art wholly and perfectly good.

Of the pleasant fruition of almighty
God.

CHAPT. XXXIII.

O Infinite goodnes, who surpassest all humaine sense, let thy mercy descende downe vpon me, which proceedeth from thee in soe greate plenty. Let that flowe into me, which floweth from thee. Pardon me by thy mildnes, least thou punish me by thy iustice. Stirre vp thy selfe now (o my soule) applie thy whole wit, and imagination, and conceiue as much as thou canst, how great a good God is. For if all good things in particular are delightfull and pleasinge, consider with attention how delightfull that good thing is, which containeth in it the delight of al good thinges: neither is it like to that delight which is founde in thinges created, but as farre different as the creator doth differ from his creature.

If then the life created be soe pleasing, how pleasing is the life that created the same? If that healthe which is made be soe delightfull, how delightfull is that, from whence all healthe hath his originall? If wisdom be amiable by the speculation or knowledge of thinges that are knowen, how amiable is that wisdom

dome, which hath framed and formed all thinges of nothinge? Finally if the pleasures proceeding from pleasant thinges be soe manifolde & great, how vnspeakable great pleasure is there in him, who hath made all pleasant thinges?

He therefore that shall enioy this soe great a good, what shall he haue, yea what shall he not haue? Verilie he shall haue whatsoeuer he is willing, and what he is vnwillinge to haue, shall be farre from him. For there he shall enioy those delightes of soule and bodie, which neither the eie hath seen, nor the eare hath hearde, neither hath it entred into the hearte of man.

That the chiefe good is to be desired.

CHAPT. XXXIV.

WHy dost thou then wander vp and downe o vaine man in things transitorye seekinge pleasures and content for thy soule and body? Loue that one good thing, in whom are all good thinges, and it is sufficient. Desire that singular & sole good, which is all good, and it is enoughe.

Tell me (o my flesh) what dost thou loue? What dost thou desire (o my soule) In heauen thou shalt finde whatsoeuer thou dost loue, there thou shalt

finde whatsoeuer thou dost desire. If thou desire beauty or comelines of personne, there the righteous shall shine like vnto the sunne. If nimblenes, or strength, or freedome of body (such as nothing can hurte or hinder) they shall be like the Angells of God: because that which is sown a naturall body, shall arise a spirituall body, to wit, in power not in nature. If a longe and healthfull life, there shall be healthfull eternity, and eternall health: because the iust shall liue for euer, and the healthe of the iust is from our Lord.

If fulnes, they shall be satisfied, when the glorie of God shall appeare. If drunkennes, they shall be made drunke with the plentie of Gods house. If musique doth delight thee, there the Angels shall sing prailes to God euerlastingly. If pure & chaste pleasure doth please thee, there our Lord shall make them to drinke of the riuer of his delight. If thou wishe for wisdom, the verie wisdom of God shall shew himselfe (being the true wisdom) vnto them. If thou affect amitie or friendship, they shall loue God more then themselves, and one another euen as themselves: and God shall loue them more then they themselves, because they shall loue him, themselves, &
one

one an other by him, and he shall loue himselfe and them by himselfe.

If thou loue peace and concorde, they shalbe all of one will, becaule they shall haue noe other will, but the soueraigne will of God. If thou desire rule and dignities, they shall be omnipotent of their wil, euen as God is of his: For euen as God shalbe able to doe whatsoeuer he will by himselfe, soe shall they be able to doe whatsoeuer they will by him: for like as they shal desire nothing but what he shalbe willing to doe; soe he shalbe willing to doe whatsoeuer they wil haue him, and what he wil haue to be donne, must of necessitie be put in execution.

If thou aspire to honoure and riches? God shall place his good and faithfull seruants, ouer much riches: Moreouer they shalbe called the sonnes of God, yea very Gods: and shalbe the heires of God, and coheires with Christ. If thou seeke securitie, they shalbe soe assured neuer to loose it of their owne accorde, as they shalbe assured that God, who soe dearly loueth them, will not forcibly take it frō them, as they shalbe assured, that there is nothing of sufficiēt power, to separate God and them one from an other. With what wordes then can soe great a ioy be expressed, where soe great a good is possessed?

af

C H A P T. XXXV.

O Harte of man, poore, & experienced in crosses and calamities, yea ouerwhelmed with miseries, how greatlic wouldest thou reioyce, if thou didst abounde with all these aforesaid felicities! Demaunde of the most secret corners and closetts of thy hart, whether they could containe the gladnes, which would proceede frō soe great happines. Certainly if an other, whom thou didst loue aswell as thy selfe, shoulde enioy the same happines, thy ioy woulde be twice more then before, because thou wouldest reioyce noe lesse for him, then for thy selfe. But if two or three, or manie more should obtaine the same felicitie, thou wouldest reioyce as much for each one of them as for thy selfe, if thou didst loue each one of them as thy selfe.

How vnspeakable great ioy wil there be then, in that perfect charitie of innumerable blessed Angells and men, where noe man shall loue an other lesse then himselfe? For every one of them shal reioyce as much for eache one of the rest, as for himselfe. If therfore the harte of man shal hardlie be able to containe the

ioy which it shall conceiue at his owne proper good, how will it be capable of soe infinite many and great ioyes?

Moreouer seeing by how much the more euerie one loueth an other, by soe much the more he reioyceth at the others good: therefore as in that blessed felicity euerie one without comparison, shall loue God more then himselfe and all others that are with him, soe he shall beyond all estimation, farre more reioyce at the felicitie of God, then at his owne, and all others that are with him. And albeit they shall loue God with their whole harte, minde, and soule; yet all these are not sufficient to declare the dignitie of that loue, which God will shew towards them: Verilie although they shal reioyce with their whole hart, minde, and soule; yet all these are not enough to containe the fullnes of ioy, which he will impart vnto them.

*Of the full and perfect ioy of life
euerlasting.*

CHAPT. XXXVI.

O My God, and my Lord, my hope, and the ioy of my harte, tell my soule (I beseech thee) if this be the ioy, of which thou hast spoken vnto vs by thy Sonne saying. Aske, and you shall haue

haue, that your ioy may be full. Because I haue founde a certaine ioy altogether full, yea more then ful. In soe much that the harte being full, the minde being full, the soule being full, and euerie parte of man being full, there shall remaine, yet an other ioy much more excellent then the former. All that whole ioy therfore shall not enter into those that reioyce, but al they that wholie reioyce, shall enter into the ioy of their Lord.

Tell me o Lord, tell me thy poore vnworthy seruant inwardly in my harte, if this be the ioy into which thy seruants shall enter, those I meane, that shall enter into the ioy of their Lord. But certainly that ioy, in which thy elect shall reioyce, neither eie hath seene, nor eare hath hearde, neither hath it entred into the harte of man. I haue not therfore as yet conceiued or spoken how much thy elect shall reioyce. Doubtles they shall reioyce as much as they shall loue thee; and they shal loue thee (o Lord) as much as they shall know thee. And how much shall they loue thee? Verily neither eie hath seene, nor eare hath hearde, neither hath it entred into the harte of man in this life, how much they shall knowe and loue thee in the next life.

Give

Giue me grace (o my God) to knowe
and loue thee, to the end I may reioyce in
thee . And albeit during the time of this
mortal life I cannot loue thee fully, yet let
me profit and goe forwarde by louinge
thee more and more daylie, that so at
length I may loue thee perfectly. Let thy
knowledge here encrease in me , that
there it may be accomplished , that here
my ioy may be greate in hope, and there
perfect in deede.

I beseech thee o good God , let me at
length receiue that which thou hast pro-
mised , to wit , that my ioy may be fully
accomplished. In the interim, let my mind
meditate of it , let my tongue talke of it,
let my harte affect it, let my mouth speake
of it , let my soule hunger for it, let my
body thirst after it, let my whole substance,
desire it , vntill I enter into the ioy of my
Lord, there to remaine for all eternitie.
Amen.

*The end of S. Augustin's
Manuel.*

A work

A WONDERFUL AND
 worthy saying of blessed S. Peter
 Damian Monke of the holy order of
 S. Bennet, Cardinal of Ostia, con-
 cerning the day of death.

It ys imagin how the time be-
 ing now come, in which the
 sinfull soule is to be seperated
 from the bandes of the body,
 with how grievous feare it is
 terrified, with how greate anguise of an
 afflicted conscience it is tormented. It re-
 membreth the thinges forbidden, which
 it hath committed, it beholdeth the com-
 mandments of God, which through ne-
 gligence and contempt it hath omitted. It
 grieveth that the time, which it had to
 doe pennance, hath bene soe vainely em-
 ployed, it groaneth that the immutable
 moment of seuerer reuenge is soe neare at
 hande, not possibly to be auoided. It would
 faine stay, it is forced to depart. It would
 faine recover that which it hath lost, and
 cannot be hearde. It looketh backward
 vpon the course of its whole life past, and
 esteemeth it to be but as it were one one-
 lie little peace, it looketh forward, and
 seeth infinite worldes of time, which shall
 neuer haue end. It lamenteth therefore for
 hauing

having lost the ioyes of all eternitie, which it might haue gained soe quickly It weepeth likewise, that for soe short pleasure of the alluring flesh, it is bereaued of the vnspeakeable sweetnes of euerlasting happines. It blusheth to see, that for that substance sake, which is to be mate for wormes it hath neglected that, which should haue bin placed amongst the quires of Angells

At length it listeth vp the eies of its minde, and considering the glory of the immortall riches of heauen, it is ashamed, that for the loue of the beggerie of this present life, it hath lost that glory. Againe when it looketh downewarde vpon the vale of this worlde, as vpon a miste, and contrariwise seeing aboue it the brightnes of that eternall light, it plainly perceiueth, that which it loued was but darknes, and night. O if it coulede obtaine the fauoure to haue some little time allotted to doe pennance and satisfaction, how austere would it be in life and conuersation? how many and how greate maters would it promise to performe? How strictly would it binde it selfe to piety and deuotion? In the meane season, whilst the eyesight faileth, whilst the harte pauereth, whilst the throate (the voyce being lost) doth drawe breath with difficulty, whilst the

the teeth by little and little growe black,
and as it were rusty, whilst the counte-
nance groweth pale, and all the members
of the body become stiffe through colde,
whilst these thinges (I say) and other such
like happen, as certaine signes of deathe
approaching, all its workes and wordes
present themselues before it, yea its very
thoughtes are not wanting, and all these
giue bitter testimony against it, as against
the author of them. All its sinnes and ini-
quities, are laied as it were in heapes be-
fore its eies, and those, which it is vn-
willing to see, it is forced to beholde, whi-
ther it will or noe.

Moreover on the one side of it, it be-
holderh a terrible troupe of dreadfull di-
uells, on the other side, a multitude of hea-
uenly Angells. The soule that lieth in the
middest, quickly perceiueth, to which of
these companies it appertaineth; For if
there be scene in it the signes and tokens
of goodnes, it is consoled by the comfor-
table speeches of the Angells, and by the
sweetnes of their harmonious melody, it
is allured to come forth of the body.
Contrariwise, if the darknes, of its desires,
and the deformity of its filthines, doe ad-
iudge it to the left hande, it is forthwith
strooken with intolerable feare, it is
troubled through the force of the sodaine
violence,

violence, that is vsed; it is throwne downe
headlonge, and assaulted, and poore soule,
is forcible pluckt out of the prison of the
flesh, that it may be d awne to eternall
torments with vnspeakeable bitternes.

Now after it is departed out of the
body, who is able to e presse, how many
armed troupes of wicked spirits doe ly in
waite to entrappe it? how many bandes
of frowning fiendes (being ready with cruell
tormets to afflict it) doe beset the way, to
hinder its passage? And to the end it may
not be able to escape and passe through
them, whole legions of them being gather-
ed together (after the manner of sould-
iers) doe assault the same.

Wherefore to consider these and such
like things by frequent meditation, is a
soueraigne meane to contemne the enti-
cing allurements of sinne, to abandon the
worlde, and to subdue the vnlawfull mo-
tions of the flesh, and finally doth cause
and conserue in vs a continuall desire of
attaining to perfection, which God of his
mercy graunt vs. Amen.

**A Table of the Manuel of S. Augustin
Bishop of Hyppon.**

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FINIS.



Necktie Dalton